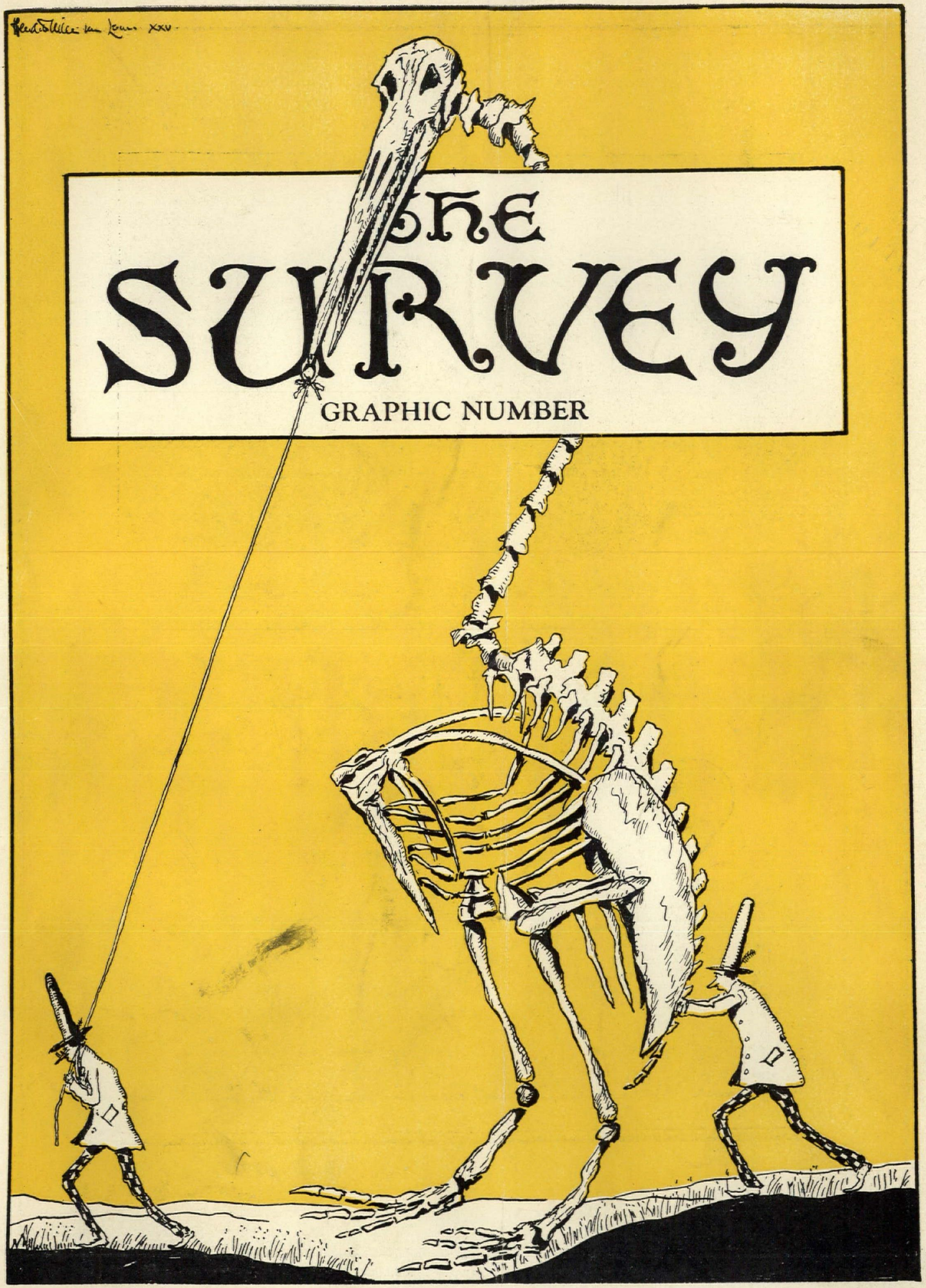
EDUCATION NUMBER



THE SURVEY

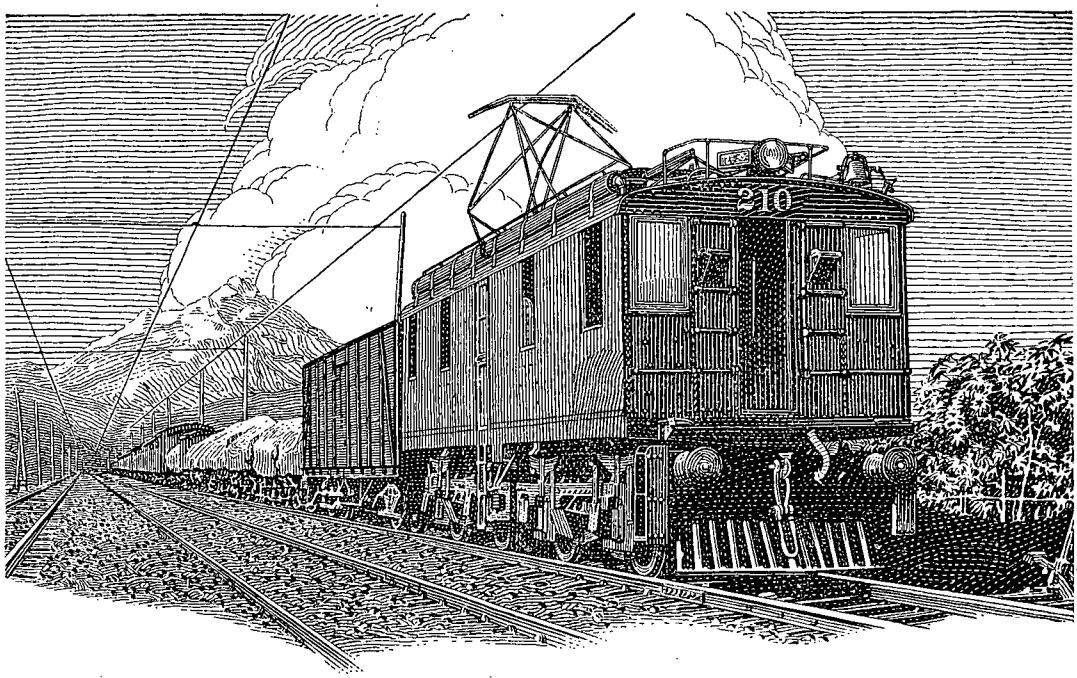
GRAPHIC NUMBER

30 Cents a Copy

September 1, 1925

$5.00 a Year

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



The Paulista Railway in Brazil started electrification with 27 miles of track, and 12 locomotives with G-E motors. So efficient did they prove that 35 more miles have been electrified, and the General Electric Company has furnished more locomotives and substation equipment.

Everybody is saving money here

To lighten human labor, to shorten distance, and to save money—these are three important services of electricity. The General Electric Company makes the apparatus—big and little—by which electricity works, and places on it the monogram shown above.

Coal is scarce and expensive in Brazil. The Paulista Railway electrified in part. It now reports that the cost of electric power is only one-fourth the cost of coal.

What an object lesson for passengers, for freight shippers and for stockholders! How much money *everybody* could save by using electricity more freely to reduce costs!

GENERAL ELECTRIC

THE SURVEY, published semi-monthly and copyright 1925 by SURVEY ASSOCIATES, Inc., 112 East 19th Street, New York. Price: this copy (September 1, 1925; Vol. LIV. No. 11) 30 cts.; $5 a year; foreign postage, $1 extra; Canadian 60 cts. Changes of address should be mailed us two weeks in advance When payment is by check a receipt will be sent only upon request. Entered as second-class matter March 25, 1909, at the post office, New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918. President, Robert W. de Forest. Secretary, Ann Reed Brenner. Treasurer, Arthur Kellogg.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ECONOMIC PRIZES

Twenty-second year

IN order to arouse an interest in the study of topics relating to commerce and industry, to stimulate those who have a college training to consider the problems of a business career, and to aid in constructive economic thinking, a committee composed of

PROFESSOR J. LAURENCE LAUGHLIN, *University of Chicago, Chairman*
PROFESSOR JOHN BATES CLARK, *Columbia University*
PROFESSOR EDWIN F. GAY, *Harvard University*
HON. THEODORE E. BURTON, *Washington, and*
PROFESSOR WESLEY C. MITCHELL, *Columbia University*

has been enabled, through the generosity of Hart Schaffner & Marx of Chicago, to offer in 1926 prizes for the best studies in the economic field to certain classes of contestants

CLASSES A and B

Class A includes any residents of the United States or Canada, without restriction; the possession of a degree is not required of any contestant in this class, nor is any age limit set. Class B includes only those who, at the time the papers are sent in, are undergraduates of any American college. Attention is expressly called to the rule that a competitor is not confined to topics proposed in the announcements of this committee, but any other subject chosen must first be approved by it. As suggestions, a few questions are here given, and a brief list of subjects offered in recent years appears below

1 *The Effects of Excessive Issues of Inconvertible Paper Money on Social Classes*
2 *The Theory and Practice of a Minimum Wage Law*
3 *The Economic Effect of a Tax on Inheritance*
4 *The Problem of Controlling Immigration Into the United States*
5 *Unemployment Insurance by Industries*
6 *The Issue of Tax-Exempt Securities in a Country Having a Progressive Income Tax*

A FIRST PRIZE OF ONE THOUSAND DOLLARS, and
A SECOND PRIZE OF FIVE HUNDRED DOLLARS
are offered to contestants in Class A

A FIRST PRIZE OF THREE HUNDRED DOLLARS, and
A SECOND PRIZE OF TWO HUNDRED DOLLARS
are offered to contestants in Class B

No prizes will be awarded it, in the judgment of the committee, essays of sufficient merit are not submitted. The committee reserves to itself the right to award the two prizes of $1000 and $500 of Class A to undergraduates in Class B, if the merits of the papers demand it. The winner of a prize shall not receive the amount designated until he has prepared his manuscript for the printer to the satisfaction of the committee.

The ownership of the copyright of studies to which the right to print has been awarded will vest in the donors, and it is expected that, without precluding the use of these papers as theses for higher degrees, they will cause them to be issued in some permanent form.

Competitors are advised that the studies should be thorough, expressed in good English, and although not limited as to length, they should not be needlessly expanded. They should be inscribed with an assumed name, the class in which they are presented, and accompanied by a sealed envelope giving the real name and address of the competitor, together with any degree or distinctions already obtained. No paper is eligible which shall have been printed or published in a form to disclose the identity of the author before the award shall have been made. If the competitor is in Class B, the sealed envelope should contain the name of the institution in which he is studying. The papers should be sent on or before June 1, 1926, to

J. LAURENCE LAUGHLIN, ESQ.
UNIVERSITY OF CHICAGO
CHICAGO, ILL.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Health Heroes

FIFTY years ago every man, woman and child in the world was threatened by lurking dangers against which there was no protection. From time to time epidemics of contagious diseases raged through communities. The doctors of those days did their best to *cure* but were largely powerless to *prevent* sickness. Small wonder that strange beliefs and superstitions were associated with the prevention of diseases, the causes of which were unknown.

There is a record in an old book of English customs of many curious charms to ward off disease—powdered snake-skins to prevent typhoid; a live spider in a peach-stone basket hung around the neck as a preventive of scarlet fever; garden snails and earthworms steeped in beer to check consumption. In our own day, some of us were told that a bag of sulphur worn on the chest would prevent diphtheria. Even now there are people who wear steel rings to avert rheumatism and who carry horse-chestnuts to assure good health.

From Superstition to Knowledge—

Until 1876 not one doctor among thousands knew what caused contagious disease. It was in that year—less than fifty years ago—that Louis Pasteur, great French scientist, startled the world by announcing his wonderful discovery of germs as a cause of disease. It was the key to the mystery of the cause and prevention of contagious diseases. It made possible the tremendous advances which have taken place in a scant half century.

Golden years of progress followed. The history of medicine from that time reads like a romance—a wonderful story of achievement, of work and struggle, disappointment and hope—and constant fight against the ignorance which cloaked diseases. Amazing discovery crowded upon discovery. All former conceptions of disease were revolutionized by the wonderful work of these Health Heroes, Pasteur, Koch, Lister, and their followers. In just four short years, from 1880 to 1884, were discovered the germs of pneumonia, typhoid, tuberculosis, cholera, erysipelas, diphtheria and tetanus, usually called lockjaw. In 1900 came Walter Reed's triumphant work in Cuba which resulted in locating a particular mosquito as the carrier of the germ of yellow fever.

Lucky Little Girl

Fortunate are the youngsters born in this day—whose parents can use the marvelous gifts of modern medical science to prevent sickness.

The splendid work of the Health Heroes is bringing longer, healthier, happier life to millions.

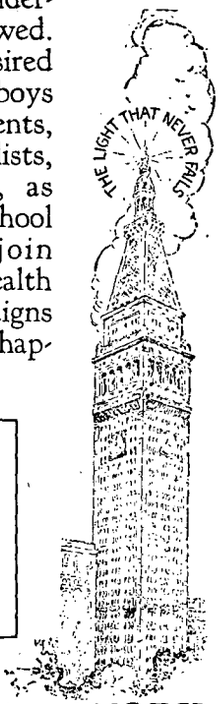
From Knowledge to Action—

Now that we know the cause and know how to fight disease, how can we best apply this knowledge to keep our children well?

The schools of the country, supplementing the work of health officers, provide a natural place for the beginnings of health education. The work of the teacher plays an important part in laying foundations of health for our boys and girls.

Cooperate with the school. Aid the teacher who is striving to interest your child in the practice of health habits. Do your part by having your child examined by your physician. Have him inoculated against the dread diseases which formerly took thousands of lives.

Every year the fight against disease goes on—a tremendous war! Every year the rules of health laid down by the great Health Heroes, are being better understood and followed. To secure the desired result—healthy boys and girls — parents, teachers, specialists, doctors, nurses, as well as the school janitor must join hands with health officers in campaigns for healthier and happier childhood.



The Metropolitan Life Insurance Company, recognizing the importance of the great work that 1,000,000 teachers are doing in promulgating health practices, has organized a school health bureau under the guidance of eighteen well-known educators of the United States and Canada. These men and women, as the Metropolitan's educational advisory group, are pointing the way in which the Company can best assist educators in school health campaigns.

The advisory group has approved a program which includes the printing of special booklets, leaflets, and charts for use by the teacher in class instruction. A book of instructions for the school janitor has also been prepared. Through cooperation with parents-teachers associations and women's clubs, the message of child health is being spread in many communities. The Company's agents are carrying a similar message to millions of homes.

A series of pamphlets, "Health Heroes", for the use of Junior and Senior High School students has been prepared. Although intended primarily to assist school teachers, they will, upon request, be sent to others interested in child health.

HALEY FISKE, *President*

Published by

METROPOLITAN LIFE INSURANCE COMPANY—NEW YORK

Biggest in the World, More Assets, More Policyholders, More Insurance in force, More new Insurance each year

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Analytic Index to This Number

September 1, 1925

Child Welfare:
Child Clinics in Vienna, p. 553
From mischief to constructive activity, p. 573
A day nursery that didn't work, p. 579
The Children's Bureau, p. 580

Family Welfare:
State adjustments in Tennessee, p. 581

The Conquest of Disease:
Surveys and progress in Tennessee, p. 581

The Promotion of Health:
Tuberculosis and dependency in Germany, p. 581

Mental Hygiene:
All varieties in Vienna, p. 551
Dull children in high school, p. 564
From bad boy to poet, p. 578

Organizing Social Forces:
How communities change, p. 598
Cooperative congress in Denmark, p. 581

Town Planning:
Regional surveys, p. 580
An English view of American practice, p. 582

The City Community:
Recreation in a small town, p. 579
Meatless town, p. 582

The Country Community:
Farming and learning, p. 556
Bringing cows to college, p. 560

Immigration and Race Relations:
Oriental reactions to discrimination, p. 550
The outlook for Negro education, p. 567
Unrest in Negro colleges, p. 581
The Negro in poetry, p. 583

School and Community:
A center of intelligence, p. 555
The increased cost of schooling, p. 557
Schools-of-all-work, p. 560
Character building in the classroom, p. 564
Standardizing Negro education, p. 567
Education through living, p. 574
Creative expression in desert schools, p. 576

Education Outside the School:
Making China literate, p. 548
What's to learn in Vienna, p. 551
Education in Nature, p. 572
Education through observation, p. 580

Peace and International Relations:
Pacific relations, p. 547
International cooperation, p. 581
Moral substitutes for war, p. 589

Motives and Ideals:
Race pride in the Orient, p. 550
A new ideal of education, p. 557
Teaching, a spiritual adventure, p. 564
Race expression in education, p. 569
Developing moral courage, p. 589
Beauty in the desert, p. 576
The color of literature, p. 585

Youth in Conflict

By MIRIAM VAN WATERS, Ph.D.

Referee of the Los Angeles Juvenile Court

"A delightful and challenging book."
—*Julia C. Lathrop* in *The Survey*.

"A book that every social worker should read without fail; and every person who would have an understanding of how it is that youth is in such widespread and violent conflict with its elders and with society in general."
—*Judge Julian W. Mack*

"I know of no other presentation of the problem of juvenile delinquency that is so wholly worth while."
—*Dr. Charles Platt*

Youth in Conflict is a full length book of 300 pages, easy to read and convenient to carry. It is printed on fine paper and sells for only $1 in paper covers, $1.50 in boards, postpaid.

THE SURVEY

112 East 19 Street New York City

VENUS PENCILS

The Largest Selling Quality Pencil in the World

PERFECTLY graded and superbly smooth, the VENUS PENCIL best meets the requirements of instructor and student alike.

17 Black Degrees
6B Softest to 9H Hardest
also 3 Copying

Plain Ends per doz. - $1.00
Rubber Ends per doz. $1.20

At stationers, drafting supply dealers and stores throughout the world.

American Lead Pencil Co.
208 Fifth Avenue, N. Y.
and London, Eng.

VENUS ERASERS are perfect. Made in 12 sizes

The first eraser of its kind made in America and still the best.

MAIL COUPON FOR FREE SAMPLE

Send samples VENUS degrees checked below—and a VENUS ERASER:

For bold, heavy lines · 6B-5B-4B-3B
For writing and sketching · 2B-B-HB-F-H
For clean, fine lines · 2H-3H-4H-5H-6H
For delicate, thin lines · 7H-8H-9H

Name_____ Address_____

Profession_____

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Glimpse Ahead

From the Mahatma

"AFTER having studied Christianity, Islam and other great faiths of the world, I have found in Hinduism my highest comfort. I have not found any to be perfect. I have discovered superstition and error in the practice of all these faiths . . . . But if I must call myself a Hindu as I do, I owe it to my faith as I owe it to my country to fight the evil of untouchability with my whole soul, counting no cost too much for achieving the reform."—So Gandhi writes in what he calls "a short statement on untouchability in India," a simple and ringing pronouncement on the campaign he is waging for a religious and social change that shakes India to its depths. To be published in Survey Graphic for October.

The "Community Arts"

THE art of living, to borrow Havelock Ellis' luminous phrase, is of all the community arts the most delicate and the most essential. Santa Barbara, long before the earthquake, had worked out a distinctive way of living. Here was a town without a large poverty problem, and with energy and means to be tapped for community enterprise on the upper levels—the levels of leisure, of the arts. Santa Barbara did not invent these enterprises: there are towns which have developed an orchestra, a little theater, a festival, a school or center of painters and sculptors and such. But these developments are like hands with a single finger. Santa Barbara developed four fingers and a thumb and a palm. The palm is the Community Arts Association, and its story will be told in an early issue of Survey Graphic.

City Health

SIXTY years ago the cities of the United States faced a losing fight. Their people were dying faster than they could be replaced by births, by the adventurous young folk who came in from the country, and by immigrants from abroad. If the cities were to survive, let alone grow, they had to find some way to dissipate the cloud of sickness, suffering and death which darkened their streets.

In answer to that menace came the Public Health Movement. Within the memory of men still living the death-rate of New York City has been more than halved; one baby dies where five died before. Without the science and devoted application which has won this saving of lives the very existence of Chicago, Kansas City, San Francisco, New Orleans, Baltimore—the municipal life of the nation—would have been impossible. City and country now vie with each other, nip and tuck, as to which can offer the greater measure of health to their people.

The Public Health Movement stands as the most exactly and most extensively developed of the social sciences. But its development has gone on unevenly from place to place. No one has known just what the others were doing, or what a city could do, and should be expected to do.

So for the past four years a committee of the American Public Health Association has been studying health in the hundred largest American cities, working with funds supplied by the Metropolitan Life Insurance Company and the Milbank Memorial Fund. For two years the American Child Health Association has been surveying health in the eighty-six cities of 40,000 to 70,000 population. In these two monumental reports will be brought together the source material and the summary of America's greatest social technique.

With the aid and collaboration of many national health agencies Survey Graphic will publish in November a special issue on City Health, edited by Dr. Haven Emerson, reshaping this Magna Charta of the Public Health Movement in terms of the average citizen and his wife, of the business men, the teachers, the nurses, the social workers, the school children, the women's clubs and the chambers of commerce. Among the contributors will be

HAVEN EMERSON, M.D., Professor of Public Health Administration, Columbia University, Health Editor of The Survey

SIR ARTHUR NEWSHOLME, British sanitarian and expert on tuberculosis

HOMER FOLKS, Secretary New York State Charities Aid Association

CHESTER H. ROWELL, California publicist and journalist

LOUIS I. DUBLIN, Statistician, Metropolitan Life Insurance Co.

IRA V. HISCOCK, M.D., Assistant Professor of Public Health, Yale University

PHILIP S. PLATT, Associate Director in Research, American Child Health Association

GEORGE T. PALMER, Dr. P.H., Director Division of Research, American Child Health Association

WILLIAM A. EVANS, M.D., formerly Health Commissioner, Chicago

KATHARINE TUCKER, R.N., General Director, the Visiting Nurse Society of Philadelphia

MARY ROSS, Associate Editor The Survey

LEWIS HINE, Photographer of folks and their work

SURVEY ASSOCIATES, INC.

PUBLISHERS

THE SURVEY—Twice-a-month—$5.00 a year

SURVEY GRAPHIC—Monthly—$3.00 a year

ROBERT W. DEFOREST, *President*

JULIAN W. MACK, V. EVERIT MACY, *Vice-Presidents*

ANN REED BRENNER, *Secretary*

ARTHUR KELLOGG, *Treasurer*

PAUL U. KELLOGG, *Editor*

Associate Editors

JOSEPH K. HART — HAVEN EMERSON, M.D.

ROBERT W. BRUÈRE — MARY ROSS

MARTHA BENSLEY BRUÈRE — SARA MERRILL

LEON WHIPPLE

GEDDES SMITH, *Managing Editor*

Contributing Editors

EDWARD T. DEVINE — GRAHAM TAYLOR

JANE ADDAMS — FLORENCE KELLEY

ARTHUR KELLOGG, *Manager*

JOHN D. KENDERDINE, *Extension Manager*

MARY R. ANDERSON, *Advertising*

112 East 19 Street, New York

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SURVEY

Graphic Number

Vol. LIV, No. 11 . September 1, 1925

CONTENTS

FRONTISPIECE . . *Hendrik Willem Van Loon* 546
EAST OF THE EAST, WEST OF THE WEST . *Chester H. Rowell* 547
THE CAPITAL OF PSYCHOLOGY . . . . . *Cornelia Stratton Parker* 551
A SCHOOL SOMEWHERE . . . *Joseph K. Hart* 555
WHY SCHOOLING COSTS SO MUCH . . . *Frederick Burk* 557
HERE ARE CHILDREN—*Etchings* . . . . . *Rudolph Schwartz* 561
THE BLIND ALLEY . . . . *Adelaide Nichols* 564
NEGRO EDUCATION BIDS FOR PAR . . . *Alain Locke* 567
THE EDUCATION OF TWO BOYS . . . . *Patrick Geddes* 571
"AGAINST THE DESERT BARE AND DEAD" *Harry H. Moore* 576
THE COMMUNITY CASE RECORD . . . . *Walter W. Pettit* 579
EDITORIALS 580
LETTERS AND LIFE 583

The Gist of It

EVERYBODY on the coast, and a good many folks further east, know Chester Rowell, editor and publisher for more than twenty years of the Fresno Republican, long active in politics, education and the civic affairs of the state, now writing daily for twenty million newspaper readers. Here (p. 547) he uses a report of the Institute of Pacific Relations in Honolulu as the vehicle for a significant estimate of Oriental undercurrents. During the winter The Survey will publish a group of articles on aspects of the western social scene with which he is intimately acquainted.

MRS. PARKER of California, New York, Vienna, Geneva and points adjacent writes (p. 551) of the kaleidoscopic picture presented by Vienna, where Freud, "the god of psychoanalysis," reigns with other interesting deities while clinics and theories cluster around them. Mrs. Parker, author of An American Idyll, is a frequent contributor to The Survey.

THE school of the future—where the community takes its problems and children are taught life as well as learning is pictured for us (p. 555) by Joseph K. Hart.

WHY are our high schools and colleges so costly? Frederick Burk analyzes on p. 557 the reasons for the growing flood of students and the insidious, unheralded change that has crept upon us, as if an Intelligence were now "silently shaping education to its own ends."

ADELAIDE NICHOLS, recalling her experience in a New York high school in the comparative calm of Westport, Conn., writes again of "1-A-10" in The Blind Alley (p. 564)—which turns out to be not so blind. In a later number she will give us another vignette of life in the great city school, where Tony the janitor takes discipline into his own hands.

ALAIN LOCKE'S brilliant article on The New Negro in the Harlem Number of Survey Graphic was a searching epitome of the present and coming spirit of his race. Here (p. 567) he brings the same point of view to the consideration of education of, for and increasingly by the new Negro.

REMINISCENCES of education—his own and that of his children—give us another side of the genius that is Patrick Geddes—teacher no less than philosopher, geographer, planner. Here (p. 571) we find boys growing up in understanding of all the crafts of the valley section, learning to draw, to dance, to swim, to work with the fishermen on the Firth of Tay, always to see and know their world. "Nothing was painfully acquired but all by turns were felt as fresh modes and moods of life."

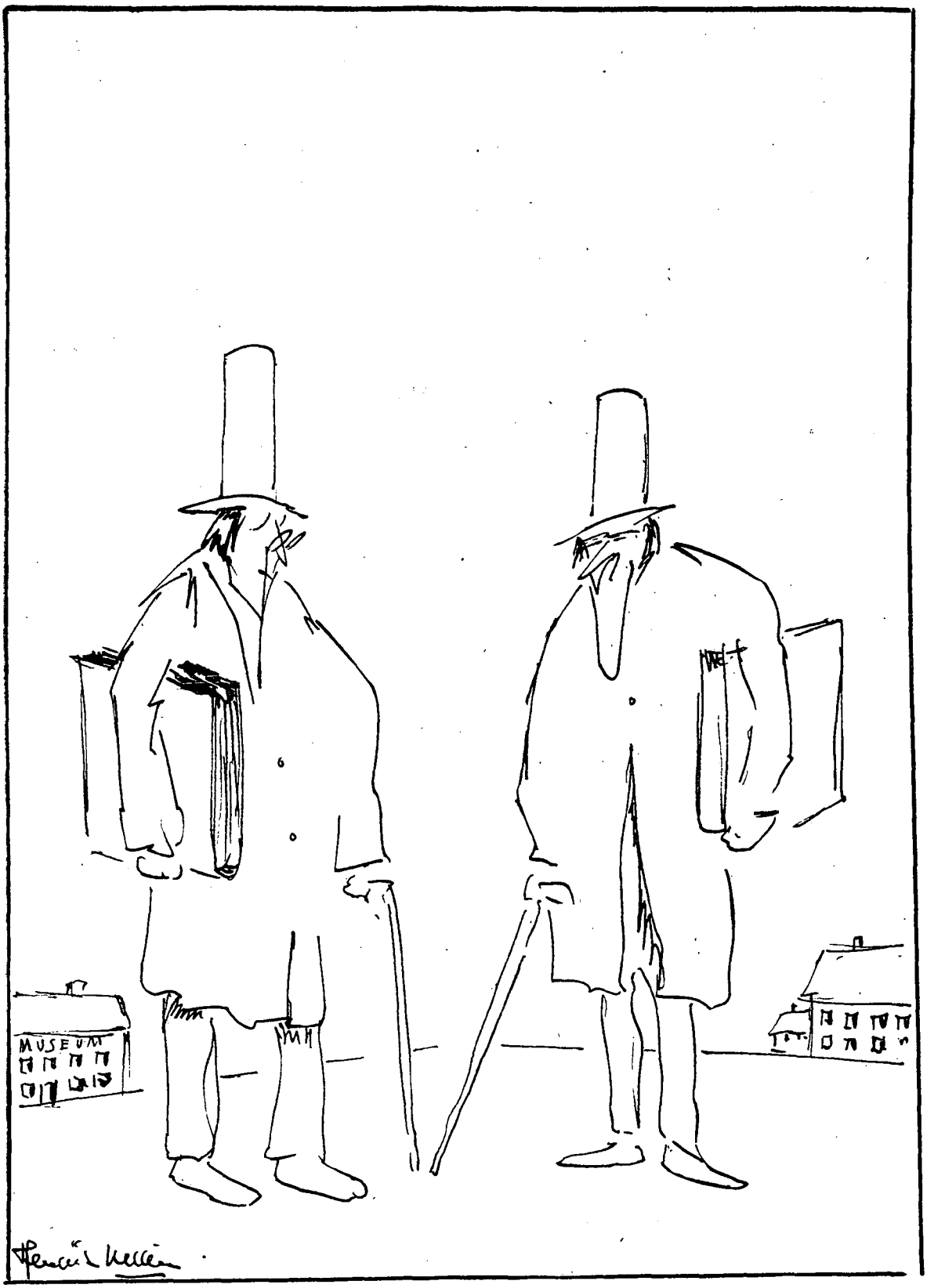
"AGAINST the desert bare and dead" bloom fragments of creative art like the delicate yellow blossoms of the cactus plant. Mr. Moore, a bureau chief in the United States Public Health Service, has given us (p. 576) the experience of two teachers in the schools of the Mohave Desert who have enriched the arid lives of the children in their district with intelligent patriotism, poems — and baths.

WITH eight years' teaching in the Philippines and more than a year of special investigation in Russia by way of international background, Walter Pettit has given the last eight years to the New York School of Social Work, where he is now assistant director of the school and head of the department of Community Organization. He writes (p. 579) not only as a teacher of community technique but as a close observer of community processes. His work in association with Porter Lee in the National Information Bureau's study of national-local relationships in social work, for example, was an outstanding piece of community research.

THE AUTHORS of the book on natural Negro poetry which is reviewed on p. 583 are of the faculty of a state university in the South. Countée Cullen, who reviews it, is a young Negro poet of rare gift who contributed distinguished verse to the Harlem number of Survey Graphic and has been frequently represented in The Nation, Harper's Magazine, the American Mercury and so on. His portrait, by Winold Reiss, was published in The Survey for June 1. "His gift," comments Mr. Whipple, editor of Letters & Life, "is a queer combination of old English ballad strains and an African luxury of word and image. It seems pretty interesting to me to have this cultured poet tell what he thinks of the ancestral singing urge of his race."

THE GREAT OBSESSION, Mr. Bruère's article in the August Graphic had for its immediate occasion an article contributed to Harper's Magazine by Elton Mayo, the distinguished Australian student of the philosophy and psychology of industrial relations who now occupies a chair in the Wharton School of Finance and Commerce. Professor Mayo has written, in reply, an open letter which will be published in The Survey's department of Communications, in an early issue of the Midmonthly.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Hendrik Willem Van Loon

THE LIVING SCHOLARSHIP

"Ah, my friend, I have just made a very important discovery. The old Babylonians, five thousand years ago, baked their bread out of a substance which they called flour."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SURVEY

GRAPHIC NUMBER

SEPTEMBER 1, 1925

Volume LIV
No. 11

East of the East, West of the West

By CHESTER H. ROWELL

HONOLULU is of course the ideal place for at least the first session of such an international gathering as the Institute of Pacific Relations. Situated "at the cross-roads of the Pacific," the intersection of steamboat lines from everywhere, it is geographically the most accessible point. Socially and racially, it is neutral ground. Its governmental and educational systems are American, but its population is mostly Oriental. All the races and nationalities of the Pacific dwell there together, with probably less of racial caste than anywhere else in the world. The reception given by Governor Farrington at his official residence, the first evening, was an interracial gathering which anywhere else would have been a spectacular curiosity. In Hawaii it seemed perfectly natural and unforced. This island laboratory of races and civilizations, situated east of the East and west of the West, embodying in small all the problems of the Pacific, offered the ideal atmosphere for such a meeting.

Like the Williamstown Institute, from which it derived its name and much of its mechanics, the institute was conducted in public meetings, in general forum, and in smaller "round tables." For greater freedom of discussion, the forum and round-table meetings were not open to the public, but by action of the meetings themselves most of the prepared papers were given out to the press and will be published in the proceedings, and the informal discussions were rather private than secret.

The institute was the outgrowth of a project originally much more limited in scope. For some years, Pan-Pacific conferences of special groups—scientists, journalists and others—have been held in Hawaii under the auspices of the Pan-Pacific Union and its enthusiastic leader Alexander Hume Ford. About five years ago, not through Mr. Ford's organization but with his cordial cooperation, it was proposed to hold a Y.M.C.A. Pacific Conference. This expanded, first into a general Christian conference, and finally into the much broader plan of a general Pacific meeting of all interests, political, economic and social, as well as religious, and not limited to Christianity even in its religious aspect. The groups which finally called the meeting were therefore nonsectarian, and most of the

The Institute of Pacific Relations, held in Honolulu the first two weeks of July of this year, was the beginning of what may be a uniquely significant experiment in international understanding. It was a completely unofficial and irresponsible, but carefully chosen, group of individuals from the various Pacific countries, whose sponsors adopted in advance the policy of "accomplishing" nothing; of reaching no conclusions, passing no resolutions, and neither agreeing nor disagreeing on anything. Against considerable temptation, this program was resolutely carried out. The result was a freer and more illuminating exchange of views, and the foundation for a sounder collection of facts, than would have been possible under any other circumstances. The final attendance was 111 *active members, in nine groups, numbering, Australia* 6*; Canada* 6*; China* 13*; Continental United States* 28*; Japan* 19*; Korea* 6*; Philippines* 3; *New Zealand* 11; *Hawaii* 16; *at large* 3. *There were also about forty associate members, mostly American.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

subjects discussed were not religious, but the original impetus had come from the earlier Y.M.C.A. plan, and this genesis was still reflected in varying degrees in the different national groups—least of all, perhaps, in the American membership. The name was changed to "Institute" and the attendants called "members" rather than "delegates" to emphasize the informational and unofficial character of the meeting. For the future, the committee on permanent organization is the outcome of the institute itself, and subsequent meetings will be as broadly representative in fact as this one was in principle. The present hope is to make the institute a permanent organization, with meetings presumably every two years, and with a permanent secretariat for research and fact-finding. Future plans are to be in the hands of a council, to be appointed by a temporary organizing committee composed of F. C. Atherton of Hawaii, Y. Tsurumi of Japan, S. T. Wen of China, John Nelson of Canada, and Dr. Ray Lyman Wilbur of continental United States. Dr. Wilbur served as the very efficient president of the institute.

Since the institute deliberately took no action, reached no conclusions and made no recommendations on anything, there are no concrete results to report. Its achievements lay in the clarification of issues, in the collection of some facts and the definition of the need of others, and especially in the demonstration that the most delicate and controversial international issues can be discussed fruitfully and decently. Such informal interchanges, by unofficial individuals unhampered by responsibilities of representation or action, may serve at least to relieve pressure and to prepare the background of facts and of emotional and intellectual understanding which are the necessary popular support of official policy. Just the personal education of the members, all of whom have contacts or audiences in their own countries, is a perceptible step toward wider popular education in international understanding. Certainly a meeting in which Koreans and Filipinos could present their national aspirations in the presence of Japanese and American imperialists, and in which Americans could analyze the historic grounds of racial discrimination in the presence of members of the races discriminated against, all without rancor and with mutual enlightenment, was an object-lesson worth giving.

In the absence of action or findings, the only thing to report is ideas and facts. This is therefore a report rather of Pacific issues as brought out by the discussion than of the institute itself.

First, then, in the discussions at Hawaii were the internal problems of the awakening Orient; then the international problems of discrimination by the white nations around the Pacific against the Oriental peoples; and third, the psychological problems of the reaction of the Oriental mind to these discriminations. There are also the political demands of Korea and the Philippines for independence, and of China for the full rights of sovereignty, and the economic and social bearings of varying standards of physical living and of spiritual culture.

INTERNALLY, the great problems are Chinese. The Chinese members of the institute included some of rare personal charm, mostly western-trained and Christian, of the Young China group. They were nationalists, idealists and patriots, representatives rather of the future than of the present or past of their immemorial civilization. Their picture of China was of a country in transition. The empire is gone, but the republic has not yet arrived. The industrial revolution is just beginning. Machinery and mass production are invading, but have not yet displaced the old hand industries. The renaissance is beginning. There are revivals of spirituality in the old religions, as well as a spread of Christian influences. A new national spirit is spreading, and "peoples' movements" are organizing the distribution of ideas even among the hitherto impenetrable classes. For the first time, the rice-field peasant and the 'ricksha coolie are talking politics. Chinese intelligence is awakening. The political demand of the nationalists for the abolition of extra-territoriality and for the right of China to fix its own tariff duties and taxes increasingly represents an actual sentiment of the people.

Most impressive of all at the institute was the presentation of the mass-education movement in China by its director, James Y. C. Yen. Quantitatively, this is beyond comparison the most stupendous educational enterprise in the history of mankind. It is nothing less than the attempt, in a single decade, to teach two hundred million now illiterate people, young and old, to read and write, and to supply them with a language, literature and newspapers. "China will not go back to the empire," says Yen, "and is not fitted for the republic. The only remedy is to make it fit." This means, of course, reading and writing, that there may be diffusion of information.

The first difficulty was lack of a written language. The literary language of China is so difficult that only the scholar class, who can spend years in school, can ever hope to master it. So a simplified written language was devised, with only 1200 characters, and a standard method of teaching it in 96 lessons was worked out. But the common people of China are very poor and very busy. It was necessary to bring the new schooling within the time and the money that they could afford. An army of forty thousand volunteer teachers, working without salary, was organized, and it is soberly planned to expand this army of unpaid teachers to ten millions. Rooms for class teaching were borrowed free, or rented with donated money. The course of study was limited to one hour a day, for four months, which even the coolie can spare, and the cost, including books, is one Chinese dollar (fifty cents) for the whole course, in the cities, and half as much in the country.

For five thousand years China has honored learning, even above wealth, and even the most ignorant aspire to it, when the opportunity is opened. Already enough farmers have learned to read to justify the publication of a farm journal, the first in China. In a few years there will be more newspaper readers in China than in Europe or America. The leaders are planning to supply this demand with papers and books in the simplified language which shall enlighten rather than mislead the people. Instead of showing the traditional patience of China, they are in a hurry. They propose to prepare China *in this generation* for the full responsibilities of a republic, with an educated citizenship. And they are actually doing it! Just in sheer mass, there was never anything like it since men began to think. Measured by the size of his job, "Jimmy" Yen is the greatest educator the world has known.

The great international issue of the Pacific is of course immigration. Left to itself, the human race has a certain fluidity. It tends to flow from regions of low liv-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing standard to those of higher. When the actual migration of men is obstructed, the movement of their products attempts to take its place. When both are artificially obstructed, the pressure sometimes reaches the bursting point. Then we have wars, or other forms of explosion.

AROUND the Pacific are countries of sparse population, large resources, and high standards of living (mostly occupied by peoples of European race who have come to them as immigrants within the past few generations), and other countries of dense populations, limited or undeveloped resources and low standards of living (mostly occupied by peoples of Oriental race who have dwelt in them immemorially). Distance, ignorance and lack of transportation have hitherto kept them apart, but now these obstacles are removed, and the natural flow is from the low-standard regions to those of higher opportunity. Since the inevitable result would be to equalize the higher standards downward, those now in possession of the favored regions naturally resist the flow. This makes the fundamental conflict.

The problem is further complicated by two conditions which did not exist in the case of the corresponding flow across the Atlantic.

One is race. Immigrants from Europe were of the same race as their predecessors in America, and as soon as they were assimilated economically and culturally, no other difference remained. They merged indistinguishably in the general population. Since this was bound to happen, at the slowest, not later than the second or third generation, no possible blunder in immigration policy could be more than temporary. If we did not cure it, some day it would cure itself.

The other was non-saturation. Additional population, up to a certain point, did not lower, but raised, our standard of living. The free land first, and expanding industrial jobs later, absorbed the immigrants, to everybody's profit. It is only recently that this point has been passed.

The exact reverse is the case with Oriental immigrants. No matter how completely their grandchildren might be assimilated, economically and culturally, they would still be distinguishable physically, and that distinction, being hereditary, would last forever unless diluted by intermarriage. To admit mass immigration from these countries, therefore, would be to load our grandchildren with the problem of choosing whether to amalgamate two races biologically, or to prevent that amalgamation by a social caste line. No blunder in that direction that we might make now could cure itself later. And the main pressure from the Orient, and all the acute issue over it, has come after America had already reached the saturation point of its present living standards and any mass influx of those of lower standards would inevitably lower the level of the whole.

THE result has been an exclusion policy, in one form or another, by all the white peoples toward all the other races around the Pacific. The institute at Honolulu brought out an interesting symposium of the various regulations.

Some of the laws are not discriminatory on paper. Australia, for instance, has a "dictation test" which may be administered in any language to any immigrant at the discretion of the immigration officer. If the immigrant is Oriental, the test is likely to be in ancient Greek or Sanskrit. No one to whom the test was administered has ever passed it. Knowing this, the steamship companies refuse to sell tickets to Oriental immigrants. The same test has been used to keep out undesired Russians or Germans. New Zealand formerly had the same dictation test, plus a head tax on Chinese of £100, but has now substituted a system of permits, which may be arbitrarily refused, for the dictation test. The head tax on Chinese remains. In practice, this works as a limited quota system. Canada excludes Chinese laborers, but admits 150 Japanese house servants and farm laborers a year, under a gentlemen's agreement. The United States, as is well known, has recently adopted the quota system for European immigrants, but in the same act included the Japanese in the exclusion policy which had long been applied to other Orientals. Previous to that law, Orientals generally were excluded by law, but the Japanese were kept out by the policy of Japan itself, under the Gentlemen's Agreement.

All these laws, therefore, have as their purpose and result the exclusion of Orientals, and some of them expressly exclude Chinese, but only the American law excludes Japanese by its language. The others accomplish this result by administrative action, which is equally effective against the individual immigrant, but is regarded by the Japanese as less offensive to the nation.

ALL these discriminations are of course resented by the Oriental peoples. The Indian question does not arise seriously in the Pacific, but has become very acute within the British Empire through the demand of the Indians for equal treatment in South Africa with other British subjects—which South Africa refuses to grant. Chinese exclusion is everywhere so old a policy that the Chinese have become accustomed to it, and the wound is no longer fresh; but they nowhere accept exclusion based on race as admissible in principle. Japanese resentment is very fresh and acute, and is based chiefly on the hurt to their national pride in their apparent exclusion from the family of Western nations after they had fully qualified themselves in culture, institutions and power for that membership.

There seemed to me to be a fundamental difference in the emotional reactions of Chinese and Japanese to the white man's discriminations. The Chinese have a fine pride of race and nationality. They are not humbled by the acknowledged inferiority of their nation to the western nations in the mechanical things of the West, and they are not worried by any assumption of racial superiority by the ignorant Occidental. They know that there is no such race superiority, and that intelligent and informed Westerners do not claim it. They are too proud to be sensitive to the offenses of the ignorant. Moreover, China is so great and its problems so overshadowing that their eye is on their own task. If China can realize its own destiny at home, its respect abroad will take care of itself. So the high-class Chinese is almost as calm over the insults of American hoodlums as the British are over the antics of American tail-twisting demagogues.

The Japanese are just as proud, but their pride is of a different sort. They have not joined in the revival of race-consciousness in the East. Rather, they have tried to get away from the question of race, and to substitute pride of Western achievement. In two short generations, within the memory of men now living, they have covered the whole span of Western history since the Middle Ages. They

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have learned of our civilization all we had to teach, while still retaining their pride in their own inherited older institutions. They have seen themselves accepted as one of the five great Powers of the World. They feel themselves members of a family all the rest of whom are Occidental and Caucasian. Their chief pride is in that membership. Race is obviously not an element in that pride. Rather, it is their only handicap under it. Therefore, they seem to shrink from the very mention of the word "race." To be included in any category with their cognate races is to them a matter not of pride, but of chagrin: it makes race rather than institutions the standard. They do not aspire to be "white" men, and they are too intelligent to suppose it would be a promotion if they were, but they do aspire to be Occidentals, and they resent any definition of Occidentalism which would base it on color of skin rather than on culture and institutions. They are not ashamed of their race, but they do regard it as a distorted sense of proportion which would classify them with nations of inferior achievement, to which they are allied only by race, rather than with the nations to which they are allied by every other qualification.

In all this there is what may perhaps be a trace of the much-abused "inferiority complex." That is, in the things of western culture, the Japanese were for a long time pupils while the West was teacher, and during that period they acquired the habit of assuming that the teacher's opinion of the pupil was more important than the pupil's of the teacher. Now that they have graduated, and know all the teacher knows, the old habit persists. They are not yet able to regard with calm superiority the symptoms of race arrogance in the western world. It would be well for their peace of mind, as well as truer and juster, if they could acquire this viewpoint.

Against the recent American immigration act they have two further objections, one logical and the other involving a clear fallacy.

The logical argument is that a policy founded on mutual agreement ought not to have been brusquely reversed by the action of one party alone, without an attempt to do the same thing by a new agreement. If the Gentlemen's Agreement was not working to American satisfaction, the Japanese government ought to have been given the opportunity to join in a change in it which would have met the situation. Only if Japan had proved unwilling to agree to the necessary modifications would unilateral repeal have been justified. The refusal to give them this opportunity they took as an insinuation, not that the terms of the agreement itself needed changing, but that Japan had not shown good faith in carrying out those terms. This they take to be an offense to their government committed by our government.

The other argument is based on the fallacious assumption that discrimination against the Japanese immigrant is discrimination against the Japanese nation, and that unwillingness to receive Japanese immigrants implies unfriendliness to Japan. To classify Japanese with Chinese immigrants, they think, is to classify Japan with China. If so, to what end have been the seventy years of successful occidentalization in Japan?

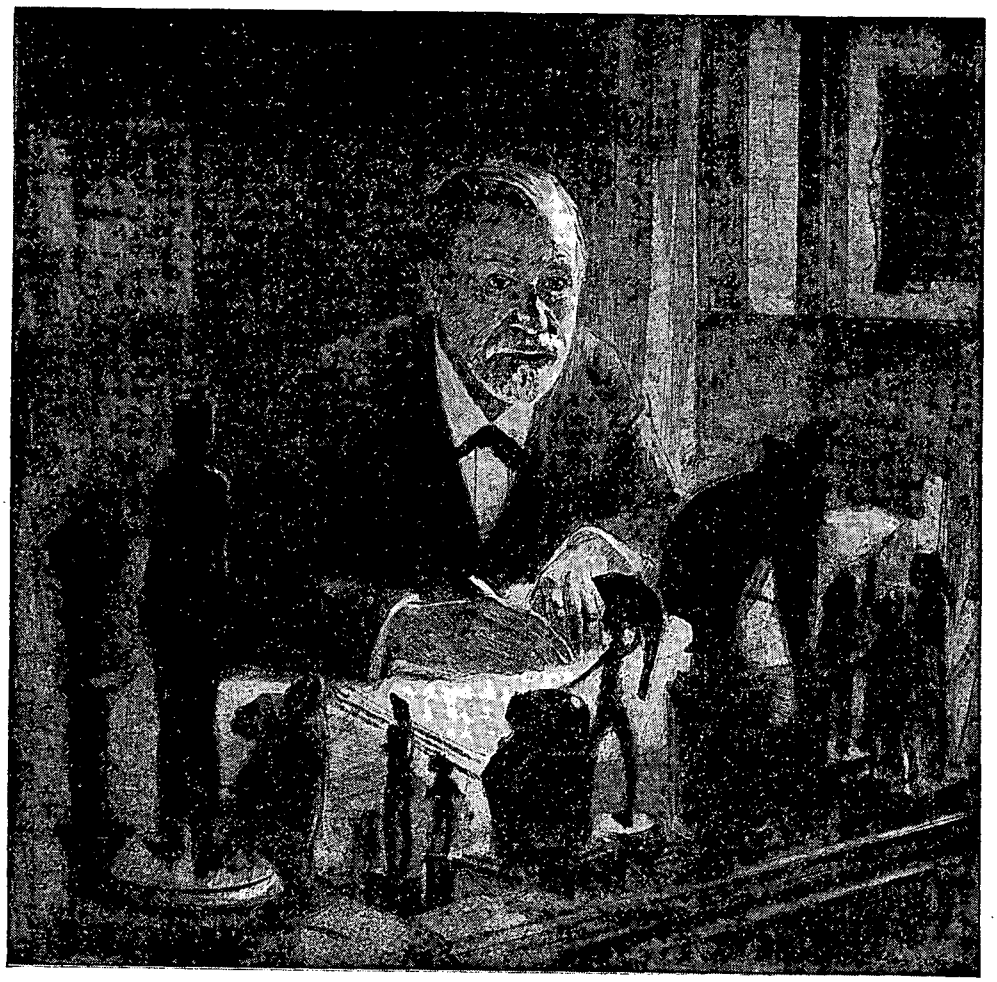
The fallacy, of course, is in confusing the nation with the immigrant. Japan and China do not emigrate to America; but only individual Chinese and Japanese. We do treat Japan and China differently. We deal with Japan as with a great, modern, organized European power, and with China as an industrially backward, politically unorganized Oriental people. But the individual Japanese laborer does not bring with him the Occidental culture of Japan, while the educated Chinese gentleman does not share the backwardness of Chinese governmental organization. Gentlemen or coolie, of both nationalities, represent whatever degree of culture they individually exemplify, and both present the same domestic problem of racial assimilation—a problem which does not exist, and would be meaningless, as between nations as such. America's age-long friendship for China does not mean that America could assimilate masses of Chinese coolies. Neither is America's similar inability to assimilate masses of Japanese laborers inconsistent with an equally sincere admiration and friendship for the Japanese nation. And America's inclusion of Japanese and Chinese immigrants in the same class, based on race, does not in the least put Japan and China in the same class, based on institutions. Race does not keep Japan out of the family of Occidental nations; but race may complicate the assimilability of Japanese immigrants in Caucasian communities already handicapped by the tradition of one racial caste.

Why is resentment against American exclusion so much more bitter than against the exclusion policies of Canada, Australia and New Zealand? It is impossible to quote any direct answer, but this is my impression: Australia is out of the Japanese horizon. They are not thinking of going there, nor debating its policies. The same of New Zealand. Canada has complied with the forms, and so sugar-coated the pill. America is constantly in mind. It is at the other end of a cheap cable. Whatever America does is on the front page; every Japanese knows it and discusses it. Besides, America, instead of sugar-coating the pill, jammed it unceremoniously down their throats. There are doubtless other and deeper reasons. These are conscious.

All the Orientals conceded that immigration is, by international law, a domestic question, and that it is the legal right of any nation to exclude whom it pleases. But several of them expressed the view that there are limits beyond which in good morals nations ought not to go in the exercise of this right. Basing their conclusions, not on what the law is, but on what it ought to be, some of them pictured an ideal of the future when it would be acknowledged as the natural right of all men to migrate freely over the earth, wherever they could better their conditions; and of all peoples and industries, unhindered and on equal terms, to procure raw materials wherever they exist, regardless of national lines. Meantime, so long as nations retain the right to regulate migrations across their lines, these regulations should not discriminate between races or nationalities. Any man, of any origin, of any color or texture of hair, ought to have the same rights everywhere as any other man of the same character, intelligence, and other personal qualifications. These things they set up only as ideals for the future; but the western world may as well reckon with the fact that it is toward these ideals that the persevering East will continuously press.

THIS was a meeting of barely over a hundred men and women, on a tiny island in the middle of the Pacific, without power to determine anything. But the issues and problems which their conversations helped clarify are precisely the point on which the whole future of this shrinking world will turn.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Dr. Sigmund Freud: Etching by Max Pollak

The Capital of Psychology

By CORNELIA STRATTON PARKER

VIENNA. Say it with psychoanalysis. And music. Vienna may or may not be the place to learn the most psychology. It is the place to be gladdest you are in while such psychology as is to learn is being learned. Or if objective learning is not the goal, if one is yearning for a soul-searching psychoanalysis, Vienna has its points. We can imagine an American-planned and managed psychoanalysis advertisement campaign to boost Vienna:

Do you feel that distressed sensation on waking? On staying awake? Does it pursue you during the day. Does it increase at the thought of what has passed through your mind during sleep?

What you need is Vienna!

There, at from one-fifth to one-half the price of what it costs you in New York, Chicago, or Boston, you can find RELIEF!

Be Psychoanalysed in Vienna!

A Picture Gallery in the Morning!

Coffee at eleven on the Graben and read the news in nine languages!

(Provided—this my note and not the advertisement—that you can keep your eyes and mind on the papers instead of allowing your attention to concern itself with trying to discover how it is that fourteen single Austrians, seven of each sex, total strangers at fourteen separate tables, in the course of a half hour become seven couples at seven tables, paired one of each sex.)

A quiet half hour in St. Stephen's Cathedral! (*See Baedeker*)

Wienerschnitzel and Kastanienreis mit Schlagobers for lunch!

Window-shopping along Gärtner Strasse!

A quiet hour lying down at the analyst's! (*Don't hold back. Tell him all. It's cheapest in the end.*)

In the evening opera as only Vienna can give opera, at prices one-tenth to one-third of what it costs you in New York, Chicago, or Boston!

Retire at night in a modest hotel costing a third of what a modest hotel costs in New York, Chicago, or Boston, and dream of the pictures in the picture gallery, the waiter who served you Wienerschnitzel, a leopard skin coat you saw on Gärtner Strasse, the analyst, and the song of parting in the Trumpeter of Säckingen (*or Venusburg in Tannhauser if your unconscious prefers*). *Next day be frank and open with the analyst. Reticence in Vienna is costly! Tell the analyst all.*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dr. Otto Rank

And then, the analysis over and the bill paid, you may think you are done with Vienna. But Vienna is a very difficult place to be done with. The only way to get out of Vienna, with a clean-cut getaway, is to leave it a few days after arriving. Otherwise, with most of us, there is a chord attached from Vienna to our hearts, and the pull is never absent. Sooner or later we are back again, on one pretext or another.

Nor is it difficult to find a pretext for returning. There are many very, very good reasons why one should return to Vienna. One of them is to study psychology.

Why in Vienna?

THE first answer is all too simple. Freud. Seldom, perhaps, has the personality of one man so dominated an intellectual movement as has Freud's. Freud is the God of psychoanalysis. True followers the world over wait for his written or spoken word—of late years almost entirely written.

A. J. Storfer: The caricatures on this and the following pages present a number of Freudian analysts of the Vienna group as they were seen in 1924, at the International Psychoanalytic Congress in Salzburg, by Olga Sazékely-Kovács and Robert Berény

I was discussing a book on psychopathology by an American with one of Freud's most brilliant younger disciples in Vienna, a teacher and analyst. "It is incorrect in places," said the Austrian. "I'm not sure the man is sound."

Coming to the defense of my countryman I said, "It's hard to find any book where every word in it is beyond question. No man is God."

"No," the Austrian mused, "of course no man is God." Then he sat up suddenly. "Yes, yes, one man is God—Freud." He pointed to his newly bought complete writings of Freud in ten uniform volumes. "Every word in these ten volumes is absolutely correct. Freud is 100 per cent right. No—200 per cent. Every word Freud has written is absolutely correct. Every word he ever will write is absolutely correct."

Dr. Siegfried Bernfeld

Higher praise hath no man....

Freud is the great figure in the psychoanalytic world. His presence alone could make Vienna the psychological capital; but the importance of Freud in the flesh applies more to the imagination than reality. To those of us who come in search of the Way, the Truth, and the Light, Freud plays no active role except through his writings. He is no longer young, no longer strong. He analyses a few important people, and otherwise husbands his strength for the writing he hopes yet to do. He sits at his desk behind the galaxy of priceless figurines almost covering the top, walls lined with books, dim curios, pictures, queer treasures from the four corners and the beginnings of things. And there he thinks and writes, this grey-haired, aging, sick man. Great statesmen rise and fall, great machines start and stop, nations war and make peace, and all the while the thoughts and writings of that one man—reject them in toto or accept them 200 per cent—are altering slowly the conceptions of statesmen, of minds behind machines, of warriors behind guns, of politicians behind peace. Few in the world know what ideas Freud really sponsors—we are all too glib on the subject, be we for or against—but understood or misunderstood, post-Freud generations can never be quite so shallow or merciless in their judgments on fellow human beings as pre-Freud generations. A post-Freud child can never be the same object in the eyes of parents and educators as a pre-Freud child. "Alas" or "thank goodness," as you will.

For it is Freud who is responsible for the growing recognition of the tremendous role of the unconscious as a motivating force in human emotions and actions; of the early

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

years of life as the controlling influences in the reactions of the adult to his environment; of the importance of healthy sexual adjustments in childhood and adolescence (sex in the Freudian sense being about as broad a term as the word love.)

Freud is still the great directing spirit in psychoanalysis, but even his disciples in Vienna, analysts and students, see him rarely if at all. Time was when he attended regularly the Wednesday night meetings of the International Psychoanalytic Society's Vienna Meetings—indeed, they began and were held for long at his home. Now he is never seen at the meetings in Pelikangasse.

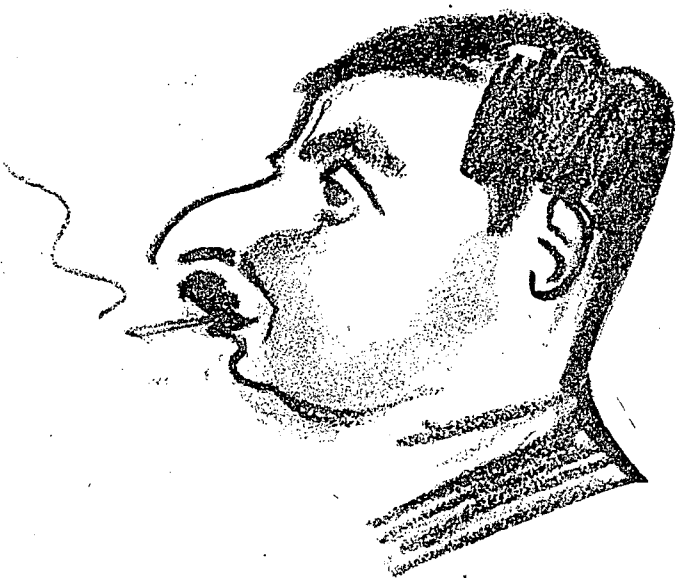
Pelikangasse, headquarters of the Analytic Society in Vienna, is a busy place every night in the week. There is where students of my nation and his and hers gather seminar fashion to hear Reik discuss the psychology of religion, say; Neuman clasps and unclasps his hands and talks in lurid details about neuroses based largely on his own analytic practices, in the tone of voice an Iowan farmer uses in discussing turnips; Bernfeld lectures on some phase of childhood; or with Bernfeld's pupil Hoffer, pink-cheeked with a bit of a lisp, we sit about the table and raise boys as they should be raised. (Much talk in all branches of he and his and little or none of she and hers. "What about the girls?" "Well, we don't know so much about the girls.")

Bob-haired young women smoke, make a note now and then or copy the "professor" word for word; older men peer over their glasses and make a note now and then or copy every word. We wretched Americans sit there and perspire, trying madly but whisperingly to come to one another's rescue over words we never heard before.

Wednesday night the dark blue cloth covers the long seminar tables, ash trays are laid copiously about; the great (except Freud) and the near-great assemble for the proceedings of the International Society—every other week a paper by home or visiting talent which is later referred to in the most polite and complimentary terms—extremely interesting, scholarly, absorbing, brilliant *und so weiter, und so weiter. But,* if the highly honored author will allow me, I should like to take exception to his—her—point that—and, amid dense smoke and agitated whisperings, discussion waxes and wanes. Every other Wednesday evening not so many of the great appear, which is too bad for the near-great, as the lesser fry bring in, for group discussion and help, the problems and difficulties which come up in their analysing.

Perhaps once a week you visit Bernfeld's seminar attended by the heads and assistant workers from many of the institutions housing problem-children.

Dr. Helene Deutsch



Dozent Dr. Paul Schilder

"Dr. Bernfeld, I'd like you to give me some advice about this case— A boy five and a half years old, father alcoholic, died when the boy was four, Mother tubercular, lives in one room with son and an old woman whose husband died recently.

The two women spend most of their time talking about death and their troubles and punishing the boy. Both women are excessively nervous. The boy is suffering from fear neurosis—"

"In that *sympatish* milieu!" puffs Dr. Bernfeld behind his eternal cigarette. And he discusses fear wisely, clearly, with his lay—and often skeptical—audiences.

"But Dr. Bernfeld, I always heard that if a child's father was alcoholic it meant—"

OR, perhaps, you prefer Alfred Adler and his school of Individual Psychology to Sigmund Freud's followers. Some in Europe say that "long after Freud's name is forgotten, Adler's will still be hailed as the greatest of his day and age." "Is not the inferiority complex a wiser explanation of neurosis than sex?" Be that as it may, Adler has his host of ardent followers in Vienna and elsewhere, and is today far more active than Freud, speaking here, there, and everywhere. "On what subject tonight?" "I don't know yet." (This one-half hour before the lecture.) "What would you suggest?" And he spends the hour talking to a packed hall—his hearers mostly of the working classes—about the little boy who came by his feeling of inferiority through physical handicaps, or unwise upbringing, and developed this and that habit reaction—perhaps neurosis—as an aid to his overcoming his feeling of incompetence in the great world.

Dr. Adler holds a clinic every week in one of the public school buildings. There from six to eight or nine o'clock

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

teachers sit and listen attentively while three to four cases are being discussed and handled. First a teacher is allowed to report on his or her case: A girl of fifteen threatening suicide, and the classroom difficulties that state of mind might involve. A boy indulging in petty thieving. For two months past a girl shakes suddenly in school—

Dr. Dorian Feigenbaum

Adler discusses the case on the basis of the teacher's report. The parents, one or both, are brought in, and questioned before fifty to seventy-five teachers; the child is called and questioned; parents and child withdraw, and Adler discusses the case in the light of what a close-up of parents and child has brought out, plus teacher's report. Any questions? Next case.

Adler's followers meet weekly in a hall near the main post-office. There again cases of institution workers or teachers or doctors are brought up and discussed. Adler himself dwelling always on the *Minderwertigkeitsgefühl* (feeling of inferiority); a paper or two is read: Faust discussed from the viewpoint of Adler's Individual Psychology; speech defects; position taken in sleep and its importance in character analysis—always Adler in person presiding, genial, informal, what we westerners would call a rough diamond, when one compares him to the cultured Bostonian atmosphere of Freud.

Or you would work under Stekel and learn still another analytical and dream-analysis technique?

Or you prefer to work on more solid ground than these "wild" analysts? Then you get off the street car at Pelikangasse, just as if you were going in to the Analytic Society's headquarters, and instead you pass it right by and walk on up to the great hospital grounds. If it is Saturday night, you are going with several hundred others to attend the famed Dr. Schilder's class in psychiatry. A trim, small, natty man with a high strained voice, he sits there in the big auditorium as complacently as if he were the All-Powerful, while attendants bring in a struggling patient who looks and acts as if he might do away with all of us.

And a woman whose best friend is surely trying to poison her.

And a man who knows people spit upon him—so—when he goes by. . . .

OR is it child psychology you are interested in? Why not visit Dr. Lazar's clinic for difficult children, connected with the children's hospital?

Perhaps you arrive *Ambulanz Tag*. There sits Dr. Lazar at the big table, stalky, dark, peering over his glasses to see who comes in next. Sister Victorine leans over the table in her starched cap and uniform and whispers hurriedly something he must know about the case. The mother will say it was thus and so, but they happen to know it was really so and thus. Three young workers sit at a table over the records, two visiting American doctors, a woman psychologist from Trieste, a woman doctor from Bonn, two American students at the clinic—we all sit about the table. A mother enters, fat, untidy, shoving ahead of her a fifteen-year-old daughter. The girl, thin, shy, starts to cry; the mother slaps her over the side of her frizzed head, "Stop your blubbering!"

"Now what? Good morning. What's the matter with this girl?"

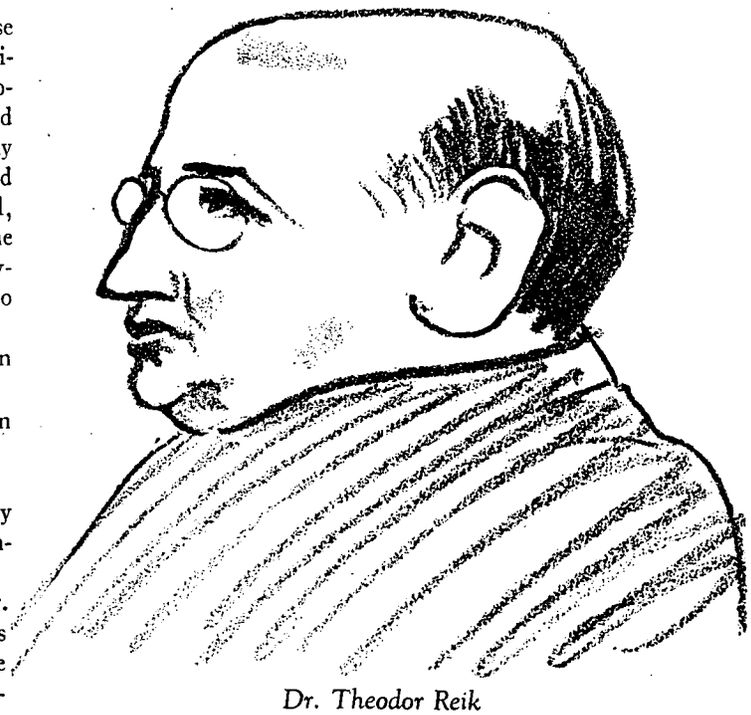
"Ach, Mein Gott, Herr Doktor, but she won't do nothin' to help me round the house no more. She wants forever to be runnin' the streets. I beat her—shut up your blubberin'—and it don't do no good. . . . My husband and me we found this letter . . . and I had fifty thousand kronen in the purse and next time I looked . . . . and she comes in with this new ribbon in her hair. . . ."

An irate Austrian innkeeper brings in his poetic-looking seventeen-year-old son who tried to hang himself after slashing his wrists (not too cleverly) because his father wouldn't let him go into the movies—"and me hirin' waiters and him dreamin' out the attic window. . . ."

A bleached-out child of seven who has never spoken to an adult in her life . . .

A boy of four who has "fits." "Ach, Herr Doktor, help me! Help me!" And this lad has a fit right then and there to show what he can do . . .

The head of an orphanage brings in a boy too undisciplined to keep any longer in his institution . . .



Dr. Theodor Reik

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A social worker with a six-year-old who set fire to the grocery store . . .

One steady file of adults and their difficult charges, practically all in more or less poverty, all undersized, many subnormal mentally. What to do with them? Dr. Lazar keeps those morning hours three times a week for deciding just that. This boy gets transferred from an orphanage to a trade school; this girl goes to an aunt in the country; this one gets eye and throat treatment; this mother is told her son of fifteen is not to be beaten because he wants to play a game called football. And then the cases which can't be decided on the spot: "How many free beds at the clinic during this week, Sister Victorine?"

Braun goes home tomorrow, Becker leaves for the home for feeble-minded Thursday, Hulmann goes back to the orphanage the same day, Sachs' aunt calls for her Friday—six beds all told.

Therefore, six doubtful cases may come to our clinic. The boy with fits needs observation; the nine-year-old who fears he's always about to be tied to the railroad tracks for the train to run over him; that case of encephalitis, and that little shaver who upsets the whole kindergarten and his mother too sick to have him at home—we'd better have a good look at him.

So over they come, some for a few days, some for as many months, and get into their heavy blue and white striped bloomered uniforms, with four to six Sisters yelling at them in the name of heaven and all above and below not to make so much noise—some eighteen or twenty of them, both sexes, ages from two to around sixteen.

"What do you think of all this Freud stuff?" asks Dr. Lazar, and you know from the question that he thinks nothing at all of it. So a child suffering from a fear neurosis may get electric treatments. Dr. Lazar, who suspects I may not condemn the entire Freud stuff as wholeheartedly as he, peers over his spectacles and says, "I suppose you'd say it's all because the boy's really in love with his grandmother!" No, electricity is sounder, and that's that.

VIENNA, the capital of psychology, where all through the year men and women from America, England, Germany, Italy, Hungary, France . . . detrain bag and baggage, seeking not political preferment, but mental health. Analysts themselves come to be analysed that they may return to their native lands with a surer technique and understanding. The spiritually sick come, hoping to be made well. Students come, later to apply what they have learned to this field or that—pedagogy, industry, child training. . . . The numbers are not great, but all through the year men and women depart from Vienna to spread the results of their Vienna experiences and study to the four corners of the globe. Thus, little by little, aided by the written works of the Viennese schools, does the psychological influence of Vienna permeate into far and unexpected places.

From early every morning until late every evening—psychology. That man and his followers are not to be depended on—only this approach to the problem is correct. Why bother studying under the others? Can any one in Vienna escape the continual psychological agitation going on, life one unending study; treatment; discussion; one striving after deeper and broader understanding of the sick and the well soul? Yes: one early realizes that most of Vienna is utterly oblivious to the psychological turmoil going on within itself.

The last day in Vienna I cash a check at the bank. As I count over the money I lay a book down on the counter. It is called Freud und Adler. The banker picks it up.

"A novel?"

"No, it's just about Freud and Adler."

"How do you mean 'about Freud and Adler.'- Are they real people?"

A School Somewhere

By JOSEPH K. HART

I KNOW a school that is the intellectual focus of a community of six thousand people. Perhaps I should rather say that I know a community that feels the need of a more complete understanding of the forces that are playing through it and around it and upon it; that is struggling with the task of developing its own inner organization and control; that is not ashamed of these growing pains; and that finds in its school a leadership in these processes that it can trust. That is to say, in this community of six thousand people, it is quite impossible to decide where the school is really located. It has a campus and some buildings, to be sure; but there is no remotest spot in the community where it does not seem to be. It seems to interpenetrate the whole community with a stimulating intelligence; and the whole community seems to find in the school the promise of answers to its most pressing problems. The community itself is fairly primitive. Its industries are mainly agricultural, with the arts that are contributory to working in the soil. The people have always lived close to the soil: until rather recently, it may be said, they have been almost buried in the soil; and they are not, even yet, on a basis of security. But their physical resources are sufficient to the support of a permanent civilization, with rising standards of comfort and culture, provided they can learn how to make adequate use of them.

The task before them, therefore, is primarily intellectual—in the social sense of that word: Can they develop understanding of the basic processes and seasonal interrelationships of production? Can they work out plans of production which will use and conserve and develop their soils—and themselves? Can they understand the factors of marketing, and organize their production campaigns and themselves for their own protection in the competitive markets of the times? Can they learn how to plan by the year, or the five-year period, so as to amass a surplus, anticipate crop failures or be secure in the face of an unfriendly market or financial situation? They have the soil and the physical energy: Can they develop the understanding?

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It may be objected, at once, that these questions are absurd; that they are the questions that "statesmen" are dealing with and failing to understand, the questions that students and teachers in agricultural colleges are wrecking their brains upon. To be sure. Ever since the time of Plato, at least, "statesmen" have been trying to make themselves believe that they could solve problems that they did not understand, of which, indeed, they had not the first glimmerings of appreciation; and, for the same length of time, teachers have been trying to do the same thing. But merely because "statesmen" and teachers fail is no reason why people actually submerged in certain conditions should hesitate to try to deal intelligently with those conditions.

At any rate, it may be presumed that minds exist for the purpose of raising just such questions in the midst of just such conditions. Rather, it may be suggested that mind is just the capacity to raise such questions in such conditions; that where questions are raised, there is *mind;* and that where no such question is raised, there no *mind* exists. That is to say, *mind,* properly speaking, is not something imposed upon a situation, as by a "statesman"; nor is it something imported into a situation, as by a teacher: it is something that emerges in the midst of a situation, raising questions, disentangling important elements, analyzing controlling factors, eliminating extraneous items, organizing convincing suggestions, developing a more or less inclusive solution that provides at least a temporary way out.

This is the justification of intelligence in the theory of organic evolution; this is the significance of intelligence in any time of social or individual crisis or problems; this is the meaning of intelligence that is most emphasized in modern social psychology.

And the original function of the school is implied here: the community needs a center of intelligence, just as the individual does. The community has problems that must have intellectual analysis, just as the individual has. The first school grew up to be such a center of intelligence in the life of the community.

But a fallacious psychology came along and taught that the individual's intelligence was really an intellect, and that it was "set" in his cerebrum. This cerebrum was, of course, far too haughty to admit that it could learn anything from the coarse experiences of the individual's body: learning was something supernal and divine, far removed from the sordid and carnal concerns of the day's work.

In like fashion, the school soon became "academic," and shut itself up in a school house; its "intelligence" soon became intellectualized—made up of materials set down in books, and having to do with supernal and divine things, not with the sordid and carnal concerns of the community's work. The net result of such a school and such schooling was to be seen in the graduate: an irrelevant fellow who might perhaps adorn the world but who would certainly be of little use in any other way.

But modern psychology has completely deflated the doctrine that intelligence is a function of some supernal "cerebrum": it is the expression of the whole organic being; and not of the particular being, alone, but of the whole problematic situation of which he is a part. Intelligence has theoretically escaped from its imprisonment in the intellectual, and has become social: an expression of the meanings of any specific social situation.

It remains to see to it that the academic school shall follow the lead of this social psychology, today, as the original followed the lead of the intellectualistic psychology in Plato's time. It remains for the school to escape from the school-house and make itself at home in the whole community, learning from the whole community and teaching its learning to the whole community, becoming social: a central intelligence that draws its life from all the interests and activities of the whole community and that sends its life into all the interests and activities of the whole community. These results have been accomplished, at least in a preliminary way, by the school and the community herein described.

THERE is nothing "academic" about the school, although all the various school subjects are taught. Nor is there anything contemptuous in the attitude of the community toward the school, although all the old bases of such contempts—ignorance, poverty, remoteness, and the like—have existed in more than full measure in the community. The school subjects are saved from being academic by being taught in such ways, and at such times, as to give happy meaning to the work that is being done in the fields and shops of the community. When work and knowledge, activity and thoughtfulness, mutually arouse, stimulate, explain and criticise each other, how can either side be contemptuous of the other?

That does not mean, of course, that there are no problems in the school or the community. It means just the exact opposite. It means that everything, almost, is a problem. But it means that both teacher and worker have come to see that education, as well as farming, is a matter of problems. The academic school, on the contrary, carefully excludes real problems from the school house. It devotes all its energies to inculcating answers, acceptable and conventional answers. It is so intent upon getting pupils to learn these answers that the pupils often get the answers mixed up, and give the right answers to the wrong questions. Condemned for this, they set up their own problems—one of which is the teacher—and proceed to make what intellectual capital they can out of these illicit problems.

Now in the school under review, education is understood to be the whole process of living, and it is shared by children and adults alike. Everyone goes to school—to the problems of the community and his own individual problems: even the teachers have been known to learn something, occasionally. The children live in an atmosphere of problems: at home, the parents talk endlessly about how certain tasks are to be performed; how certain obstacles are to be overcome; how expenses are to be met; how life is to be organized. Day after day, they say: "We'll have to see the teacher about that!" And a teacher who can tell an adult something about his own business is not likely to be regarded with contempt by the children of that adult.

But such a teacher can help that adult, not because he lives on some Olympian height and hands down his dicta out of a cloud, but because, yesterday, he was down at the other end of the town and saw another farmer dealing intelligently with that same problem; or because he has just been reading an important new article on that very subject; or because he has been experimenting along that same line in his own garden or laboratory: and, especially, because he understands that intelligence has to do with the solution of actual problems and the adjustment of actual relationships amongst human beings. (*Continued on page* 594)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Why Schooling Costs So Much

By FREDERICK BURK

IN 1920 the public elementary and high schools of the United States cost a trifle over one billion dollars. The data for universities, colleges (private and endowed), the kindergartens and the private and denomination schools (not accurately attainable) are not included, but we may safely add something between three and four hundred millions for their maintenance. It is true that the expenditures for these latter institutions are, to a limited extent only, extracted from the public purse in the form of tax revenues, but the people pay for them, and it is of small consequence out of which pocket the money comes.

Is one billion dollars for the schooling of America's children in the public elementary and high schools much or little? It would seem, as figures run, a tidy sum even to a world war-accustomed to talking of billions in terms of flippant familiarity. To bring the issue nearer home, it means that this nation is yearly spending for education about one-eighth to one-sixth of all its revenues derived from federal, state and local taxation. Or let us put it in another way: It means that in 1920, every man, woman and child of the nation, every able-bodied person, every bedridden invalid, every thief in jail, every suckling babe, every bachelor uncle and maiden aunt walked, at least theoretically, up to the public treasury and deposited therein between $9 to $10 as his share of the cost. The shares of those who for any reason did not deposit had to be borne by those who did. And we are just getting into sight of the really horrific feature of educational cost—*the rate is increasing rapidly*.

Frederick Burk, who died in 1924, was for twenty-five years the president of the State Teachers' College, in San Francisco; and for the same length of time he was one of the most respected and most abused educators in the West. He was an originator, an inventor of new methods in education. He threw consternation into the ranks of the conservatives every so often by his bold essays into new areas. He was responsible for many of the new educational methods that are now being tried rather generally, though none of them bears his name. He was not an iconoclast; he was a serious, original mind, who saw farther than most of his generation, and who did not hesitate to make that fact apparent in all that he said and wrote

The increase in school population from 1890 to 1900 was 22 per cent and in cost 53 per cent; from 1900 to 1910, the increase in population was 15 per cent and in cost 100 per cent; from 1910 to 1920 the increase in population was 20 per cent and in cost 143 per cent. If this sort of thing goes on unimpeded, then in another score of years, so the untrammeled statistician is discovering, the cost of education will absorb every cent in the public treasury, federal, state and local. In fifty years or less, we the people, will have become so impoverished by the insatiable maw of education, that there will be no political pork barrels save those of education, Wall Street will have reverted to a calf-trail, cannibalism reintroduced as the only economic diet, Edenic styles of dress re-established; and humanity, as supereducated and scholarly savages, will rove, quoting the pastorals of Horace and Einstein's relativity, seeking whom they may devour. Such is the direful orgy of education to which we are now precipitately heading. Statistics prove it.

There are mitigating factors, however. In the first place the American dollar, which the alarmist has been using as a stable measure, has been decreasing in size during the period school costs have been mounting.

A second factor of rescue from impending calamity is that we have no occasion for alarm even if the school cost should increase even one hundred fold, provided that our national income also increases one hundred fold. In the present public complaint that education is costing more than the state can bear, we hear the howls of public protest, but practically nothing of the fact that while from 1909 to 1919 the school cost advanced 123 per cent, the nation's income increased 129 per cent.

The third mitigation is the fact that school enrollment has its limits. The elementary school cannot increase beyond the number of children born. The high school under present rules cannot receive more pupils than the number graduating from the elementary school, nor can the number of college students exceed the output of the high schools. The data indicate that, for the elementary and high schools, this limit is fast approaching, and further increase in costs from this cause will be retarded.

THE man on the street who does his thinking in slogans, knows precisely what has caused the costs to rise. In tones of convincing assertion he tells us the schools are wasteful: they teach more than they should—altogether more than when he was a boy. Undoubtedly the man on the street is quite correct. We are a wasteful people by nature and also by nurture. We have wasted, with happy-go-lucky profligacy, everything we could possibly lay our

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

hands upon. We have wasted, and are still wasting, our timber, our mineral resources, our public water rights, our coal, our oil. We shot our wild buffalo, our beeves, even our horses for their hides, and then wasted the leather.

Nevertheless it is extremely improbable that the enormous increase in the cost of schooling is to be accounted for upon the simple ground of careless visible wastes or even graft. The school treasury is more open to public view than any other department of government. The school system is operated by each state independently. There are thus 48 watch dogs of their separate state treasuries. The fact that the 48 states approximate the same educational costs for a given service indicates that there are few leaks.

School salaries? Yes, from 1900 to 1920, the administrative and instructional salaries in the elementary and high schools combined, advanced 345 per cent. But this figure includes the cost of a quarter of a million additional teachers to meet the increased enrollment, the extra cost of reducing the ratio of 36 pupils per teacher to 32 pupils per teacher, and the decrease in the purchasing value of the dollar. When these subtractions are made, it is difficult to find any actual increase in salaries. So we may dismiss these visible possibilities from responsibility for the increase in cost as insufficient. The real cause must be something else.

THE colored gentleman, at this juncture, may properly step from the woodpile. The following figures reveal the origin of the increase in costs of education. The percentage of increase in the school attendance commenced to gather force in the last decade of the nineteenth century (1890-1900), and has continued up to the present. From 1890 to 1920 the general population increased some 66 per cent. The elementary school enrollment during this period rose 55 per cent; *the high school enrollment, 990 per cent; the universities and colleges, 442 per cent.* Here then is the mystery in a nutshell.

The increase in the elementary school, in relation to the increase of general population, is less than could be expected. The elementary school may therefore be exonerated from all participation in the sin of increasing educational costs and drop herewith from the story. The burglars who in clear daylight are carrying off our money bags are the high schools, colleges and universities. For every pupil in the high schools of 1890, there were 9.9 in 1920. For every college student in 1890, there were in 1920, 4.42. But in finding the breeding nests of educational costs, we have not dissipated mystery. We have in fact thickened it. This denouement is an exasperating mystery. Never before has attendance at high schools been a popular pastime to the youth of our land. Never before has the tax paying citizenry opened its purse so wholeheartedly for erecting, equipping and maintaining these institutions. For what cause or reason should the high school and collegiate attendance advance at the beginning of the twentieth century?

The answer is very obvious, but it leads us into greater mystery: *The reason that our high schools and colleges have become popular is chiefly because a new course of study is now going into effect in these institutions and the features of this new course are attracting the multitudes.*

We do not know whence or why this new education—if education it be—came. It is not an evolution from the old classical course, for it denies all that the old holds sound, sacred, true and essential. It has no philosophy nor bill of rights. Nor is the new regime a revolution. It came unheralded. There has been no premonitory beating of tom-toms, no perfervid oratory, no ceremonies of dedication. So silently and invisibly did the Thing come upon us that only a few, even teachers, yet know a new educational dispensation is upon us. Most of the sentries of the old regime, asleep at their posts, are yet unaware that banners of strange and heathen device are now floating from the collegiate ramparts. Those who do see, stand about helpless and shivering by reason of the uncanniness of the Thing, the seeming causelessness of its coming, moving without visible rhyme or reason. What energy and what intelligence operate it, we wonder. Upon rising winds, seems to come back in awed whisper: Lo! The Great Unconscious of Civilization which by the same titanic forces reared man to the erect posture, gave him the Kingship of Beasts, taught him to tame the earth's physical forces, and to develop language and the rudiments of government, is now silently but irresistibly proceeding to shape education to its own ends.

TO realize the dilemma that modern civilization is facing, we must survey the intrenchments of medievalism, still maintained, along with the new curriculum, in our twentieth century colleges and higher schools. Medievalism drew a sharp distinction between the spirit and the body, between spiritual existence and this sin-soaked world of the flesh and the devil from which physically we draw our sustenance. The righteous, compelled physically to pass on their way to Heaven through this dangerous earthly defile, sought to live, in spirit, out of the world. Colleges were established better to assist the young clergy to avoid worldly temptation. It fell to the lot of the elder friars to formulate for the young collegians a course of study furnishing chaste mental training. Their successful ingenuity in this task cannot but compel unalloyed admiration. They prepared a geometry of lines and surfaces which inclosed worldly space, but the spaces thus circumscribed were vacuous of earthly matter, so that the students' minds were kept exercised by the spiritualized conceptions of lines, angles, cotangents, cosecants and cosines. An algebra was constructed which dealt with worldly affairs, but through the innocuous medium of symbols. Logic and rhetoric contained laws of thought from which the befouling facts of human conduct, uttered by literature and secular history, had been expurgated. Latin instruction was confined to religious books and Greek was represented chiefly by drill upon its grammatical forms. Thus, upon the sublimated wings of abstract thought, the heaven-seeking souls skimmed over the surface of earthly existence. This course of study, whatever its defects from other angles, was singularly fit and proper for its purposes and for the times of its creation.

Modern civilization, in practice, has little in common with medieval thought. In the intervening centuries, the sun and the earth have changed places in our solar system, the other half of our world has been discovered, science as demonstrable knowledge has been born and grown to man's estate, the ancient doctrines of government have been overturned, and philosophy has been reversed. The goals of life, instead of leading man to avoid earthly contact, command him to live in it more abundantly. The Creator is immanent in His creation. The highest ideals of the soul, it is contended, are best realized only through human, worldly experience. The chief business of education is to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

enable man to become an efficient workman in the world's workshops.

Despite this reversal of the point of view, it is a most singular fact that, up to the closing decade of the nineteenth century, the schools had offered practically no curricula which attempted to fit students for the modern world. The same old curriculum, designed to unfit students for the world, was now set up by the pedagogues as the best means to fit students for modern civilization—a most brazen obsession of logic. Thus from the graveyard of medievalism, the dead hand was outstretched to retain a grip upon the new world's schools. The doctrines of mental faculties, mental equality of all, and the like, flourish, unchallenged in the practice of our school system, as vigorously as five hundred years ago. Those who have been looking for wastes in the operation of the schooling system should investigate the undertaking department from which there had not been a decent funeral, or the burial of a dead and extinct educational dogma, for several centuries. What would be the wastes of agricultural and manufactured products if in these days of steam, electricity and gasoline we should still use oxcarts as the means of transportation? What must be the wastes, in dollars and inefficiency, of preparing our youths for twentieth-century civilization by the fourteenth-century schooling curricula?

Small wonder then, that at the beginning of the twentieth century the movement to provide schools with specific preparation for the modern world's problems should have gathered force. We may determine what the modern course of study is by what it does. We find it tearing down and removing all fences and other obstructions between the world's workshops and what heretofore has been the sequestrated school and college. It is building roads and paths from one to the other so that school and life will be indistinguishable. It is constructing huge industrial, commercial and production plants of all kinds. Its students are mingling freely in the actual conditions of society, government, politics, hygiene, assisted but not directed by teachers. It is establishing night schools for every current industrial or commercial purpose. Its extension courses are organizing to give instruction in modern science, history, art, literature, and in every field of human interest for which sufficient students seek information.

THE old and the new clash upon every vital principle. For example, the old maintains it teaches the mind to think but concerns itself very little with what the mind subsequently thinks about. The new seemingly assumes that it is the inborn nature of minds to think and wholly concerns itself that they think about useful affairs in the world. The old developed an extremely complicated pedagogical contraption by which it said it could teach minds to think. This contraption consists of a series of mental dumb-bells calling for mathematical, grammatical and logical contortions, which were originally invented, as already shown, for the purpose of insulating young souls from earthly defilement. The new education, proceeding upon the ground that the ability to think is the nature of mind, finds that minds vary in kind and degree with individuals; that the business of education is to provide convenient means by which these minds can think constructively about matters affecting personal welfare or the welfare of society of which they are a part.

The old and the new clash as to the final goals of education. The old regards education as a process of inculcating beliefs, as indeed it was for the centuries before science became extensive. The new, quite to the contrary, is struggling to prevent the mental fixation of beliefs; it seeks to enable students to gather all possible data pertaining to a given field, as a matter of general intelligence, and to maintain a state of open mind and suspended judgment. The Sons of the Revolution, assuming the older doctrines, are at present sorely distressed that many of our school histories are telling tales of our American forbears which make them appear so human as to err. The Sons want these tales extirpated and modern youth inculcated with the belief that these forebears' lives and judgment were spotlessly perfect. The fundamentalists want our schools to keep students ignorant of scientific facts so far as suggestions may arise of a conflict with the fundamentalists' beliefs and interpretations of Biblical theology. Such alarms arise from the fact that the old system regarded education as a process of inculcating beliefs, not of harrowing up all data upon the subject as matters of intelligent information. The new education does not seek to establish a belief, but upon the contrary, to maintain the open mind, ever receptive of further data.

Again, there has come down to us, through the runways of pedantic tradition, job lots of outworn machinery for coercing students to learn—tiresome text books, droning lecture systems, thumbscrew examinations, puerile honors, etc. The new education treats these as rubbish. They do not incite students to think their problems through. They inhibit thinking. The driving force of this machinery is a sense of duty goaded by fears. The new dispensation denies that duty is an educational tool; it has not sufficient power to arouse initiative or constructive thinking. The old regime has ever refused to accept preparation for vocational pursuits as a part of education. The objection comes down to us partly from the monastic notion of worldly defilement, and partly from the later tradition that collegiate education is reserved for social classes untainted by practical utilities. It is this doctrine which modern civilization seeks to break down. This new course of study incorporates vocational training not only as a goal in itself but as a mainspring to set into activity constructive thinking.

A VERACIOUS chronicler vouches for the truth, in principle, of the beginning of this revamping of the American colleges and universities. He first recalls that prior to 1900 the colleges were tumble-down, unpainted, ill-ventilated monuments of medieval scholasticism, attempting to perpetuate their existence in a civilization which had no use for their products. Their professors were moles who blinked blindly when brought into modern sunlight. Underfed, under-dressed, underpaid, they lectured to vacant benches upon matters no one had occasion to know.

But one of these institutions had for its president a man possessed by a canny practical sense despite years of its disuse. One day while looking out upon his crumbling structures and reflecting upon the starving remnants of a faculty, a great mental light shone before him. It was a very wicked light, but there was plenty of it. He fell upon his knees in prayer for a moral dispensation which had for its closing: "Forgive me, Lord, for the sin I am about to commit!" His good wife, entering the room, found him

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

packing his ancient carpet bag for a journey. Her solicitous inquiries brought forth a groan from a broken heart, and his reply, "Woman, stay me not. Man cannot live upon hope alone, still less upon Greek verbs. I go to fill the larder. I have sold the honor of my calling to the devil." She questioned him no more, and with an alacrity suggestive of approval, she ironed his shredded Prince Albert, a family heirloom, and brushed his ancient silk hat.

The next morning he was in the state's capital where the legislature was then in session. To the leaders he laid forth a nefarious plan. It was, in brief, a proposal that the university stand ready to offer any form of education from how to raise hogs for profit, to steel construction, and from practical politics to commercial transportation, provided the state would appropriate the funds.

The statesmen accepted his proposal enthusiastically. He dog-trotted homeward, his pockets bulging with crisp bank-notes. He reached his university none too soon, for hordes of students followed closely behind him, vaulting the college walls, filling the halls to overflowing, and waiting impatiently while there were constructed cow-barns, industrial plants, engineering shops, laboratories for soil analysis, experimental farms.

When this affair became known to the other universities and colleges, a cry of dismay went up. Scholarship had been basely betrayed, its honor publicly sold, and century-old traditions infamously degraded. The outcry was followed by a thoughtful silence. This silence became more thoughtful as the figures of enrollment of the canny offender's institution were reported, and the dinner menus of its professors were circulated by rumors. In the end, when other state legislatures convened, other black-stoled scholars slipped away in the darkness of dishonor and made their bargains with the American Zeitgeist.

The high schools, faithful handmaidens of the colleges, followed suit: public treasuries opening before them. Less than twenty years ago, in a large city which previously had possessed but one high school struggling for existence, I myself saw one night over 2,000 boys and girls in line waiting for the opening of the first polytechnic high school at 9 o'clock on the morrow. Only 2,000 pupils could be accommodated and the rule had been established that first come first served.

These facts bear their own portent. We may not agree with the theory of practice of the new course. We may call it opprobrious names. We may be sure that the classic is the only proper pabulum of education. But the fact stands that the introduction of this new course of study has, in less than thirty years, already rebuilt and lavishly multiplied the high schools and colleges of the nation, has called back to these institutions, for further education, several million of our young men and women, has drawn from the public treasuries money by the billions, so that many now fear this educational inundation will bankrupt the nation.

THE plans of modern civilization during the life of the rising generation promise a very large program. Systems of government, nations, races, commerce, industry and many forms of social organization are facing wholesale readjustments. For some centuries the world has been jogging along contentedly, accepting human nature as it is in its crude forms. There has been the silent assumption that each individual is here to look out for himself and the devil may take the hindmost. But now, the individual is finding that hereafter he must look for his protection and welfare to social organization rather than to the unaided brawn of his own arm. Society on the other hand is learning that its own safety no longer finds authority in divine right of class, cult or national group but that it must justify conduct by appraisal of the individuals who compose it. If society seeks to act, it must act upon the unified judgment of individuals. Who or what can force all men to think alike? We have tried the thumbscrew, the wheel, the stake, the knout, the Bastille, and Siberia. History and psychology offer little testimony that human nature itself can be modified. However, certain controls, binding at least in times of peace and tranquility, have shown power of direction. But now these old simple methods—contumacious patriotism, race traditions, trained habits of social action, religious beliefs, heroics of war, are visibly weakening. We need new controls suitable to our times. Can education be made to serve the purpose? Modern civilization, sitting upon its haunches, now is severely meditating upon this possibility.

SINCE the close of the war the United States has laid in a stock of between seven and eight billion dollars worth of education. Are we, in any demonstrable way, better off? Maybe we did not spend enough. Perhaps it was not the right kind of schooling. Perhaps we are expecting the harvest too soon. Mayhap. What, really, can one with certainty assert of the effects of education? The United States pays, approximately, the same amount of money for its bakers' bread as for its education. But there is this important difference to be noted. In the case of the bread, we pay the billion dollars and get something we can justify by weight, taste, and effects upon nutrition. But in the case of education, we pay one billion dollars, and whatever it is we get, if anything, is justified only by faith. Nevertheless it is significant that regardless of demonstrable evidence the great majority of people believe in the efficacy of schooling and are looking to education as the only way out of the existing world confusion.

The educational program reviewed from the foregoing standpoints is formidable. We hope to earn a livelihood—through education. We hope to keep out of jail ourselves and keep our neighbors out of jail—through education. We hope for the blessings of democracy—through education. We hope to end war forever—through education. We hope to dissolve race, national and religious antagonisms—through education. We hope to give to labor all it asks, and to capital all it seeks, with malice toward neither—through education. We hope to prevent pestilence, disease and untimely death—through education. We hope to make two blades of grass grow where one grew before—through education. We hope to transform hundreds of other wrongs into rights and finally to bring down upon earth, and to establish in the hearts of man born to savagery, the promised but long overdue millenium—through education.

Yet it was only yesterday that by "education" nothing more was meant than the ability to read, write, do arithmetical sums and spell; or, in high school and college, the grammar of Latin and Greek, useless mathematics, rhetoric and at most a few weeks course in "natural philosophy." But the new course of study offers every vocation and every avocation, and expects the (*Continued on page* 591)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Here Are Children

A Group of Etchings
By RUDOLPH SCHWARTZ

IT is easy to write and talk of education. It is easy—and very fashionable—to discuss The Child. Not always, however, does an actual child wander across the pages of the pedagogical text; an actual child, indeed, might be very lonely and not a little frightened in a pedagog's mind. But here—from the playgrounds and benches of a city school—are real children, the children who will render the final unanswerable verdict on all our theory

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Blind Alley

By ADELAIDE NICHOLS

Drawings by Gerta Ries

Here is another chapter from the chronicles of 1-A-10, *which, as Miss Nichols explained in the story of Maurice Sokol, published last February, is to be interpreted thus: "I—a freshman class; A—group registered extremely low on the intelligence test;* 10—*those who appear in my room the tenth period every day for the study of that intricate foreign language, English."*

DON'T TEACH SCHOOL

"Why do not the ablest graduates of high school take up the profession of teaching?" asked William J. O'Shea, Manhattan public school superintendent, in a questionnaire sent out to teachers in 222 high schools. Of these, 210 stated that they try to turn their ablest pupils away from teaching; 295 said that the social status of a teacher was not high enough; 139 called teaching a "blind-alley job."

A "blind alley job!" So 139 teachers have written on the questionnaire presented them. I wonder whether they wrote it on a Friday night in examination week. If so I quite understand, though they should have known better than to go on record about school-teaching as a profession on Friday night. But they are doing a much worse thing. They are avowedly turning the "ablest pupils" away from school teaching—as a harrowed public school teacher once tried to turn me (and might have succeeded, too, if it had not been for other school teachers I have met.) They are turning the young away from a great and stimulating piece of service, and a very merry adventure, with the lie that it is a "blind alley job."

It makes me think of E. M. Forster's delightful story, The Celestial Omnibus. There was a blind alley in that story, too. There were people who could prove to you that the alley ended at a wall. But, one day at sunset, the little boy found the Celestial Omnibus stationed in that alley and headed straight for the wall. It was about to start on up the alley, through the wall, and into a world more wonderful than tongue can tell. And the little boy, full of the faith that scoffs at blind alleys, mounted the Celestial Omnibus and rode on it, as the story inimitably tells, into his own kingdom.

Sometimes, I admit, the alley does look monstrous blind—in a high school of seven thousand pupils, for instance, where your struggles are mocked by the overwhelming numbers, entangled in red-tape, made futile by the discouraging material that is put into your hands. All of those things were notably apparent in Class 1-A-10. It seemed to me that the thirty-seven hopeless little aliens, banded together by a low intelligence quotient and an impatience of school restriction, should not be hurled into the maelstrom of a high school at all. And if they were in school, they needed endless time devoted to them by specially qualified teachers, not a few periods on the program of a teacher already handling one hundred and fifty other pupils each week. Every one of them was a problem in psychology and the faculties for solving the problem rendered the task almost hopeless. Yes, faced with the problem of 1-A-10 alone, a teacher might well believe in the blind wall at the end of the alley. What did the expense of energy and interest achieve among these thousands where you were drowned with numbers, clubbed to death with noise, strangled with routine?

Yet at sunset, ever and anon, comes the Celestial Omnibus. Always, in the story, the driver is different, but always he drives you into a smiling kingdom. You never know in advance just who the driver will be. Sometimes he may seem be from 1-A-10.

FANNIE Carrasotti, for instance, was from 1-A-10. That fact was a tragedy for Fannie, though for me and for 1-A-10, it was a godsend. For Fannie had found out what it means to be in an A class, and the realization

She made even Patrick Bennett put his scraps in the basket

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cut her keenly. Unlike most of 1-A-10, Fannie was proud, and her pride had been nourished upon a too easy success in the grammar grades. There, in a school still more overcrowded, she had stood out by virtue of a charming personality and a facility at grasping superficial details, which deceived the hurrying teachers into thinking her bright. And any weakness you suspected in Fannie's intellectual equipment you longed to cover because of the love you bore Fannie from the day you knew her. Her eyes, merry, yet eagerly following you to see if she could be of service, the perky flaunt of her bobbed head, whose tonsorial perfection betrayed that her father was head barber in the Ladies Hairdressing Parlor of a leading department store, her feet swift to do errands, all made Fannie dear to you from the beginning. And by teachers in the grammar school such qualities may perhaps be rewarded by marks when they should merely deserve smiles. At any rate, Fannie had believed—not too complacently, but with a merry and carefree confidence—that she was "bright."

And when she came to a large city high school, where by reason of her record on an examination which she had taken as a gay and fantastic game, she was separated from the children who had ranked below her in grammar school and put into 1-A-10 with the vacuous Minna Schwartz, the erratic Creston DePerin, the giggling Mollie Bernstein and Patrick Bennett who feared even the sight of a book, she was "bright" enough to deduce from her surroundings the truth that cut her to the quick. Her pride was too nice to allow her to betray her hurt until she had known me a month. By that time I had shown clearly my trust in her and she was ready to return the honor.

I had singled her out for trust as soon as I had divined the qualities that had made some other teachers single her out as "bright." She was one who, for loyalty, pride, class spirit, and the very joy of wise leadership, would leap to share the "blind alley job" of guiding 1-A-10. I had autocratically appointed her "president," explaining to the class that as freshmen could not know each other very well, I should choose their president for them at first and in a month when they knew each other better, they should have a regular election and choose their own president without fear or favor. And in a month, Fannie had so justified my faith in her that in spite of her sex—which in that school was usually a bar to highest office—and in spite of her having been so tyrannically foisted upon them, they ratified my choice by a unanimous vote, followed by enthusiastic handclapping and wild halloos.

This was no small triumph. For my standard of classroom etiquette was considered stern in that school and the ratification of my choice meant that Fannie had taught 1-A-10 to love a yoke under which many classes of higher I. Q. would have chafed. She bore, with a wise combination of patience and humor, the freshness of Nathan Liebowitz, until he saw it was no use to "rag" her and became her devoted henchman. She made even Patrick Bennett put his scraps in the basket though he was the most slovenly in a class that automatically littered a public school building as their parents littered the parks and subway stations. She resisted all lures to be popular with the giggling Mollie and Lillie by joining in their whispered jokes and ended by being adored by both of them. She turned 1-A-10 from a class over which I had to preside with constant watchfulness to one I could leave quietly working under her serene chair-

At last Tony the janitor put in a reproachful black head at the door, "I sweep now, Miss Teach."

manship while I talked with a superintendent or a parent or an emissary from the office on the other side of a closed door—nay even in a distant part of the building.

As I trusted the class oftener and oftener in my absence, Fannie's reports of their deportment grew brighter. It was a notable thing about Fannie that she did not report infractions of discipline as joyously as she did good behavior. This is not always the case with class officers reporting to teachers. Things that had gone amiss were gleaned rather by silences and rueful admissions than by tales ghoulishly borne to teacher for vengeance.

"Miss Nichols," she would say shyly as she lingered after school to make up the roll of those that had been late to class, "I just want to tell you how Nathan Liebowitz acts nicer lately. Today I told him to pick up a paper under his desk and put it in the basket and he didn't give me an answer-back or anything. He just said 'All right, Miss Teacher!'—not fresh but just good-natured sort of, and then he picked it right up."

Or—"Leonora Hartstein has stopped carrying chewing gum to gym class now. She knows it makes you feel bad."

Or—"Do you see how Charlotta Rosenbloom has left off using a lip-stick? She looks good, now-a-days, don't she?"

Then as I looked up quickly, "I know! Grammar mistakes! 'She looks good, *does'nt* she?' I mean, 'She looks *nice,* doesn't she?' There! Is *that* all right?"

Her eyes were so anxious that I held out a consoling hand. "Yes, that is all right, Fannie," I said, "You are getting to be your own teacher now. I never have to tell you these days." Then I saw that her eyes were not only anxious: they were filled with tears.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Oh, Miss Nichols—" she said, and then something caught in her throat.

"What is it, Fannie?"

"Oh, Miss Nichols, I get so down-hearted sometimes. I make so many mistakes. I don't know what's the matter with me, that I can't learn in this school."

To have someone in 1-A-10 ask you what is the matter is a rare experience and a bitter one.

"I used to get on all right once. But now I'm stuck with a class of dummies and even then I get low marks from the teachers. Oh, I'll pass I guess, but they say that even if you pass in an A class you don't get regular sophomore work. You're just a 2B or something and there's no hope of your getting a diploma—ever!"

"Do you want a diploma, Fannie?" In many classes that would have been a foolish question. It was not in 1-A-10, where most of them wanted only working papers on their sixteenth birthdays.

"Oh, like anything, I want one, Miss Nichols!" She was silent after this outburst. In the silence, I felt her proud, erect little body sway toward me confidentially. I looked up to see her face crimson with shyness and her lips trembling. "Would you think me awfully silly if I told you what I am longing for?"

"Of course not, Fannie. It's just what I'd like to know."

"I want—I want to be a teacher—like you!"

IT is this moment that has come to other teachers, and two hundred and ten of these have been ready with warnings against the blind alley. My case was different. If I had wanted to I could not have convinced Fannie that the work she had shared with me and loved as a few *will* love such adventures was something to dread. Rather it was something I dreaded encouraging her to hope for. In many ways, she was a born teacher, but the fateful I. Q. spoke against her and the background which made it a fight to avoid grammar mistakes piled just so many more obstacles in her path. Yet I thought of the teachers in public schools all over the city and knew that among them Fannie would be, as she was in 1-A-10, a joy and a bulwark of strength. Thinking of all these things, I was silent.

"It's a grand thing to be a teacher, isn't it, Miss Nichols?"

"I think it is, Fannie."

"But, oh Miss Nichols, do you have to be so very, very bright?"

I laughed. "Well, you have to work pretty hard."

"I suppose you need high marks."

I looked straight into her wistful eyes. "How hard would you work, Fannie?"

"Like—anything, but—"

"Are you studying now as hard as you can?"

She hung her head. "That's the trouble, Miss Nichols. I try and I can't seem to manage right. There are such a bunch of us at home and my big sisters' beaus are always round in the evenings and when they're all having fun, I hate to say, 'Keep still. I've got to study.' And then Mother's tired when I get home and I hate to see her wash all those dishes. And I've got three little brothers, and—well first thing I know I'm so sleepy I can't study no matter how I sit and hold the book open. In the grammar school, it didn't seem to make any difference when I didn't study. I got along. And now my mother think's it's funny I'm not bright any more. I'm ashamed to tell her I'm in a 1-A-10 class and I'm ashamed when I show her my report card."

She gave a little sob and swayed into my comforting arm reached out to surround her. All the pertness and gayety and courage had melted out of her jaunty little figure. But she had never seemed dearer. We talked long and consolingly while twilight deepened in the empty school room and distant doors banged on the last stragglers.

At last, Tony, the janitor, put in a reproachful black head at the door. "I sweep now, Miss Teach," he said plaintively.

I rose, gathering up my papers, and Fannie wiped her eyes and fluffed out her bob, and with a shake of her drooping plumage, became her perky self once more.

"I'll say I've kept you late, Miss Nichols," she said with a little laugh that was almost a sob. "But it feels good to tell about it to someone." Her hand was in mine and I pressed it, as Tony bowed us gallantly out of the door.

IN the weeks that followed, I did some private research, in the records to check up on Fannie's I. Q. and outside the records to check up on Fannie's home problems. And I did much private—and public—supporting of Fannie's morale. I discovered by what a narrow margin Fannie was relegated to 1-A-10, a tragedy that might have been averted by two points. Yet after all it might not be a tragedy. Fannie had learned to face in 1-A-10 the difficulties that had been hidden from her in the primrose path of her days of "brightness." If only she did not grow apathetic with discouragement or numb with self-distrust! I battled against that, side by side with Fannie, and learned how much could be done through the avenues of her loyalty and honesty, her pride and love of leadership, and the far goal she cherished so shyly, to offset two points against her in the fatal I. Q.

When I resigned from the school in June, I had the satisfaction of knowing that Fannie had been promoted to a regular sophomore class. That helped to put gayety into our otherwise sad parting. On that last day, it was Fannie who tarried longest after school to help me pack the many presents which they had heaped upon my desk all day—a purple vase two feet high, silver cake dishes on tall stands, book-ends of fearful weight, and a bewildering collection of little nameless silver utensils. Fannie's gift had been a bouquet of roses and a pink "combination" from the lingerie counter in the store where her father bobbed ladies' hair.

She followed me to a taxi, summoned to bear me and my accumulated trophies away from that school forever. While the meter ticked away, we faced each other on the sidewalk with tears in our eyes.

"Will you give me a kiss, Miss Nichols?" she asked. I stooped and gathered her into my arms.

"Two for a girl who is a regular sophomore!" I said.

"And will you write to me when you're married, Miss Nichols?"

"Yes, Fannie. And you write to me. I'll send you a wedding announcement with my new name on it."

"I'll always call you Miss Nichols though. You'll be that to me—forever." She laughed as I jumped in and closed the door. As I drove off she was looking her gayest and prettiest, standing on the sidewalk and waving a laughing farewell.

I have not seen her since, but we have not forgotten each other. For her I was to open the (*Continued on page* 591)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Negro Education Bids for Par

By ALAIN LOCKE

Student strikes and alumni manifestoes at the Negro colleges, on the one hand, and a fresh bond of understanding between the "practical" and "academic" schools for Negroes on the other—these two trends in Negro education which have marked the past year are full of meaning for the race and for America.

THE stock of Negro education has a heavy traditional discount, and is chronically "under the market." Whatever the local variation, one can usually count upon a sag in both standard and facilities for the education of the Negro, section for section, program for program, below the top current level, so that to reach relative parity with surrounding systems of education, Negro education must somehow "beat the market." This extra spurt to overcome its generation-long handicaps is the immediate practical problem in Negro education. Its gravity, even as affecting general educational standards, can be gaged if we stop to consider that, counting the regional concentration of the Negro population in southern and border states legally committed to separate education, plus the large numbers in many large cities even of the north and middle west that maintain separate or partly separate teaching of colored children, separate race education prevails over more than two-thirds the total potential school population of Negro children.

Since we cannot say that this dual system is on the wane, what ought, theoretically, to be an anomaly in our democracy exists as a definite and inescapably practical educational problem. Further, by reason of its being in ninety per cent of the instances a discriminatory separation, and only in ten per cent a voluntary group arrangement or a special effort to compensate the handicaps of a socially disadvantaged group, the situation presents a problem of general public responsibility, and a clear issue of public justice and fair play. Fortunately the last few years have seen a marked change of public attitude on the matter, not merely renewed effort to remove some of the most outstanding disparities, but more promising still, a shift of the appeal from motives of charity to motives of justice and the "square deal." Particularly the last year has been a boom-year for Negro educational interests, and there is some warrant for hope that with the momentum of special campaigns for improving the facilities of both private and public schools for Negroes, our educational stock may somehow in the near future approximate par.

Fifteen, ten, even as late as five years ago, in southern states, the ratio of division of state expenditures, per capita, between white and Negro pupils ranged as high as twenty to one, and averaged fifteen to one, as the Jones report startlingly revealed; and that might be taken as a general index of the situation as it then was, except for large cities and a few favored privately reenforced centers. Though few such glaring discrepancies now prevail, the disparity is still very considerable: a recent appeal in the Tuskegee-Hampton endowment campaign estimates that "the Negroes, constituting about one-tenth of the total population, receive less than 2 per cent of the billion dollars annually spent here for education; and of $875,000,000 spent annually on public schools, only a little more than one per cent is expended for Negroes." Certainly, even if allowance is made for the lumped expenditures of areas where no separate account is taken, there is enough in these figures to warrant our picturing the Negro school child as still wearing educational shoddy instead of wool, with the adolescent Negro youth inadequately provided for by threadbare educational "hand-me-downs" or spirit-rasping missionary clothes.

Indeed the missionary type of school, necessary and helpful as it has been, has nevertheless done much to conceal and palliate the fundamental lack in the common school system. Here where the greatest disparity has existed is just where basic parity must first of all be established. Philanthropy and private endeavor do a real dis-service even when they aid the education of the Negro if they assume the moral burden of the deficiencies of public state education. Fortunately the more enlightened philanthropic effort of today, as exemplified in the policy of the Jeannes and Slater funds and the Rosenwald grants, extends only cooperative aid in the improvement of public school facilities, and is thus based on the only sound principle.

A standardized public school education must become the standard in the education of the average Negro child. Otherwise, Negro education costs double and yields half. As an indirect, but heavily mulcted taxpayer, the Negro, under the present system in the South, either pays for some one else's education and himself goes without, or with the aid of the philanthropist pays twice, once through the public system, and once again through the special agency of the private school. After a trying period of vexing publicity in criticism of these conditions, a really constructive and public-spirited reaction has gradually gathered momentum in the South. A new social vision is really involved in this new feeling of local and public responsibility for the education of the Negro. State appropriations, private fund grants, and voluntary contributions of black and white citizens have been cooperatively enlisted in this movement, but the true gage of its value has been not so much the considerable sums that have been added to the meagre resources of the public schools for Negroes in the South, but the recommitment of the state to its fundamental duty, and the reawakening to the principle of local responsibility in matters of education.

An outstanding instance of this is the progressive North Carolina state program, which by special appropriations invested five millions in permanent school equipment for Negro schools in the four-year period 1921-25, and practically doubled its maintenance expenditures for the same period. Another outstanding instance is reported from

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Atlanta, where through the inter-racial committee and the wise direction of the colored vote on the Atlanta school bond referendum, $1,250,000 of the $4,000,000 bond issue was by agreement devoted to the facilities of the Negro schools. The same sort of pressure and leadership wrote into the Kentucky state bond issue for education the provision of a fixed percentage for the uses of Negro education. Recent news of agreements under the auspices of an inter-racial commission for additional high school facilities for Negroes in Texas, the extensive sharing of the Negro communities in private educational benefactions such as the Duke gifts in North Carolina and the Du Pont improvements of rural schools in Delaware all point, in spite of a continuance of much unfair and reactionary practice, to a new era in public policy. In the existing situation, efforts of this sort are to be regarded as the greatest hope and the safest guarantee of progress in the education of the Negro. To foster it in its most constructive spirit, however, we must not consider such progress any more than the plain duty and common obligation of every community. The improvement of Negro education is overwhelmingly a public task and responsibility; never for any reason of temporary advantage or special appeal must it be allowed to assume in the public mind the aspect of a special responsibility, a private enterprise, or a philanthropic burden. Many a well intentioned friend of the Negro and of educational progress still thinks of Negro education largely in terms of something special and private rather than something basically standard and public, but by the right insistence the public conception in this regard must be brought to par.

IT has been an undesirable and not necessarily permanent condition, then, that has brought the education of the Negro so overwhelmingly into the control of private institutions of all sorts—good, bad and indifferent. Many of these are non-standardized missionary enterprises, conceived in sentiment rather than scientific pedagogy, supported by long-distance philanthropy, and in numerous instances not strategically located or wisely planned as to the division of educational labor with other schools. It is no particular marvel that the South has for so long considered Negro education an alien concern, and, allowing for the aberrations of prejudice, an unwelcome intrusion.

No friend of progressive education can afford today to take a sentimental attitude toward the motley crop of "colleges," "seminaries," and nondescript "collegiate-industrial" schools still in operation despite the weeding-out process of the last decade attendant upon the exposures of the Jones report and other survey agencies. Standardization is the paramount demand of Negro education. This must come about partly by ruthless curtailment of philanthropic support for unworthy institutions, partly by voluntary consolidation of competing schools, and partly through the absorption of students by the increased facilities of the land-grant colleges and state normal schools. All these forces are at present working, but not with the force of thorough conviction behind them. Undoubtedly the next important forward step in Negro education must be the long-delayed but urgently needed concentration of the type once proposed by one of the great educational foundations. It was suggested that the five rival collegiate institutions in Atlanta combine to form one standard and resourceful college and university center thereby pooling their plants, faculties, students and resources. Backed by heavy endowment grants, a few such liberal professional training centers must be provided at strategically placed points like Atlanta, Nashville, one for the great Southwest, one for Texas and one for the Mississippi Delta region, to bring a progressive and standardizing influence into every important region of the Negro population. It has been the history of American education that its schools have been standardized from the top down, and largely through the influence of the private colleges and universities—and there seems no reason for expecting Negro schools to be the exception. As the public education of the Negro expands the private schools concerned with his education must concentrate, which is their one great opportunity to lift themselves to modern standards of efficiency.

WITHIN the group of private schools founded to aid the Negro, those that have been the outgrowth of the Hampton-Tuskegee program have had an influence and a public acceptance far beyond their relative number. Because of their spectacular success and unique appeal to practical Americanism, they have indeed in the public mind become the outstanding elements of Negro education. The reaction of this appeal and popularity upon other types of Negro school, especially the program of the Negro college, has led to a feud of almost Kentuckian duration and intensity in Negro educational circles. Support of the school with a liberal or academic curriculum of the collegiate or professional sort unfortunately came to mean antagonism to the school with the industrial-vocational or "practical" curriculum, and vice versa. The question resolved itself often into the question of "what kind of education the Negro most needed," or was "best fitted for," or was most "worthy of public support," instead of the position backed equally by the best educational idealism and common-sense, that the Negro, like any other constituency, needed all types of education that were not actually obsolete in American educational practice.

Only now, when the antagonisms of this issue are beginning to disappear, does a dispassionate analysis become possible. Certainly, whatever the justifications or grievances on either side, the cause of Negro education as a house divided against itself has been in anything but a favorable position before the public. One of the most hopeful recent developments has been the waning of this feud, and the growing realization that the Tuskegee-Hampton program and that of the traditional Negro college are supplementary rather than antagonistic. One factor in this new understanding has been the relinquishment by the younger generation of college youth of the traditional fetishes of so-called classical education that during the missionary period of Negro college management were nevertheless important compensations for an ambition struggling up against colossal odds. The general American college world in fact has had to pass through the same conversion of values, but the "genteel tradition" has its special sentimental hold in the mind of the educated Negro of the older generation. But with a more practical and modernized conception of education, on one hand, growing up in the younger generation of liberally educated Negroes, the program of the "industrial wing" of Negro education, on the other hand, has itself grown. This year Hampton Institute graduated its second and Tuskegee its first crop of degree graduates

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from standard collegiate courses in education, science and economics.

Thus the year that has so been signalized by the successful seven million-dollar joint campaign for Hampton-Tuskegee endowment, and that promises to net resources of nine millions for those valuable institutions, has fortunately seen such a resolution of old antagonisms that in the near future a united front may reasonably be expected in the ranks of Negro education. With close cooperation and understanding established between its two equally important wings, we can optimistically look forward to a new era in Negro education, especially when the powerful forces of public opinion and of philanthropic benefaction come to realize the significance and promise of this understanding and cooperation and lend support generously to both types of educational effort. We shall then see the education of the Negro not as a conflict between two programs or types, but as a mutually supplementary program of collegiate-professional education on the one hand, and of the collegiate-economic, technical and agricultural training on the other, with the field of teacher and social-service training divided between them, that for the great urban centers and their needs on the one hand and that for the important rural situation on the other.

It was not the fault of the Hampton-Tuskegee idea that the so-called higher education of the Negro could not for a generation compete with it in dramatizing its own values. The conception of education back of that idea was original; indeed in its day it was in advance of American educational reform. Before the general vogue and acceptance of technical and vocational types of education and the widespread use of the "project method," its practical demonstration and application of their value was a contribution to American education at large. In addition to its appeal to the American sense of the "practical," the Hampton-Tuskegee program exerted, as it still does, a strong sentimental appeal through its race and community service, and through making all institutions and agencies that come under its influence missioners of the masses, galvanizers of "the man farthest down," and exponents of a naturally popular doctrine of economic independence and self-help. But for every adherent this program has won through what its critics have called its "concessions" to the popular American way of thinking, including the characteristic conciliatory optimism of its philosophy of race contacts, it has, I think, won ten by its concrete appeal and demonstration of results. These it was spectacularly able to offer through the personality and career of Booker Washington, who became, along with a host of other successful products of the system, convincing exhibits of its value. If the type of education that felt itself threatened and depreciated by the vogue of the "industrial program" had been able to stress its social results as dramatically—as is quite possible, considering the indispensable service of the professions—it would have shared liberally in public favor and support.

The essential difference in the relative public success of the two types of education was not in their intrinsic worth but in the quite different calibre of their propaganda and leadership. At the particular time of the strong competition of the Washington program, the higher education of the Negro was in far weaker administrative hands than those of the hardy and zealous missionary pioneers who a generation before had founded it. Having made a success of its initial appearance, Negro collegiate education in the last twenty-five years or more has made the mistake of allowing its social appeals to lapse, of making only an individualistic appeal to its adherents, and of trying to justify itself either by depreciating the rival program or merely by abstract self-appraisal of its own values. Its leadership has been vitally at fault.

Oddly enough, the administrative leadership of the "higher education" wing of Negro education has always been less native and racial than that of the "industrial-vocational." Contrary to general knowledge or expectation, therefore, it has been the so-called liberal education of the Negro that has suffered the heavier effects of the missionary blight. As a consequence what has been liberal in name and intention has not always been liberalizing in effect. When we consider that the great service of Booker Washington to the mass education of the Negro consisted in transforming charity-education into work-education, and in revitalizing missionary motives with the positive tonic of the ideals of self-help and practical community betterment, we can realize that missionarism, as a tradition either of attitude or of management in Negro collegiate education, is doubly out of place. Indeed missionarism and self-leadership are incompatible. And if we assess the success of the "vocational program" as due largely to the public demonstration of its ability to develop its own leaders and effect a marked racial awakening, we can readily see that the non-success of the Negro college of the traditional sort to hold public attention and favor and elicit general support is in part due to the coddling and emasculating missionarism which still traditionally controls it. The Negro college represents too largely yet a reactionary, old-fashioned program, distantly though idealistically administered, second-hand in aim and effect. In short, it has not yet produced its own leadership to give it a vital and distinctive program and to justify it according to its true relation to racial development and advance. It has not failed as a medium of supplying in increasingly adequate numbers well-educated men, but it has failed in recognized social leadership and reform. This branch of our education needs then more than a theoretical defense, or renewed public support: it needs a practical reform of the first magnitude to recover its social values and purposes, and thus bring itself to par again.

THIS is not to say that Howard, Fisk, Morehouse, Atlanta, Wilberforce, Virginia Union, Johnson Smith and Lincoln—to name the outstanding Negro institutions of college and university grade—are not increasingly important centers of a modernized collegiate education and standardized professional training. Since the war they have all increased considerably in student numbers, faculty strength and in equipment, and most of them have attained standard scholastic rating. But in strange, almost paradoxical contrast to their material expansion and advance, there has persisted a reactionary conservatism of spirit and atmosphere. The mind of Negro youth senses and describes it as "missionary paternalism." It is significant in this connection that at a forum conference of over one hundred Negro college students representing eighteen different institutions, held recently at Nyack, N. Y., it was voted as the consensus of opinion that "because of the paternalistic attitude so prevalent in Negro colleges and so offensive and uninspiring to their students, Negro colleges should be headed by

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Negroes selected strictly on the basis of efficiency, though the faculties should contain both white and colored teachers." What it amounts to, in last analysis, is really that along with the maintenance of the obsolete system of theological control in the Negro college there has persisted an autocratic and conservative tradition of management. Indeed it is a tradition so rooted in them that it persists in cases where there is direct race control; but the situation is naturally accentuated in psychological effect where, as in the great majority of instances still, there is white executive control. Certainly the regime that inspired a former generation with race zeal and courage only irritates and antagonizes the present clientage of the Negro colleges. A case in point is the recent protest of the alumni body of Lincoln University, Pennsylvania, against the election of Rev. Dr. Gaston to the presidency of that institution on the ground of his "having exhibited a reactionary attitude in his administration of the board controlling the Presbyterian schools for Negroes in the South, and of his not being in favor of a standard progressive program of college education for the Negro." The fact is, having outgrown the idealisms of the missionary impulse which once galvanized them, Negro colleges have not been free to develop a modern emancipated spirituality of their own. Indeed to do this requires more self-direction and autonomy than the present tradition and practice of control and management permits.

The widespread student and alumni unrest of the last eighteen months in one Negro college after another—Tallahassee, Lincoln University in Missouri, Fisk, and Howard, with the situation at Fisk resulting in the ousting by a student strike and alumni agitation of a conservative president in spite of his recent completion of a successful million-dollar endowment campaign—is significant evidence of this rising demand for liberal reform, educational self-direction and autonomy. For while these breaks occur nominally over questions of alumni control and student discipline, they all come to a head in a feeling of racial repression and the need for more positive and favorable conditions for the expression and cultivation of the developing race spirit. So obviously there is a set to Negro collegiate education that does not conform to the psychology of the young Negro. Partly as a negative reaction to conservative management, partly as a response to developing race consciousness, Negro student bodies are developing the temper of mind and mood that has produced the nationalist universities and the workers' colleges.

THIS development is as reasonable as it is inevitable. Negro education, to the extent that it is separate, ought to be free to develop its own racial interests and special aims for both positive and compensatory reasons. Otherwise it becomes a flagrant anomaly and self-contradiction. But without autonomy and race control there is little or no opportunity for developing any such compensating interest: in short, racial separation presents under these circumstances a negative and irritating challenge or disparagement instead of a welcomed and inspiring opportunity. As organized today for the most part, this type of education constantly reminds Negro youth, in the midst of a sensitive personal and racial adolescence, of the unpleasant side of the race problem, instead of utilizing it as a positive factor in his education. The very noticeable negative reactions on this issue ought to be taken as unmistakable symptoms of an urgent need for a profound change of policy to restore the lapsing morale of important centers of Negro education. The highest aim and real justification of the Negro college should be the development of a racially inspired and devoted professional class with group service as their integrating ideal. Certainly the least that can be expected and demanded of separately organized Negro college education is that in the formative period of life the prevailing contacts should be with the positive rather than the negative aspects of race, and that race feelings of a constructive sort should be the stimulating and compensating element in the system of education. But this element, in solution in the positively saturated group feelings of Negro youth at these centers, is inhibited from expression and precipitation by atmospheric conditions that range all the way from spirit-dampening condescension at its worst to spirit-repelling moralism at its best. The mind of the average Negro youth under these conditions turns rebelliously individualistic, and the finest social products of his education are lost.

This loss in the social coefficient of the education of the most promising section of Negro youth, under the very conditions where it should be most carefully conserved and nurtured, is one of the tragic wastes of the race situation. If there is anything specially traditional and particularly needed in Negro education it is the motive and ideal of group service. And though the loss of it in the more capably trained Negro of the present generation is partly due to the influence of the prevalent materialistic individualism of middle-class American life, a still larger loss is due to an inevitable and protective reaction against the present atmosphere of his education.

THE lapsing social values of higher education for the Negro can, I think, be recovered only under race leadership, for they must be tactfully coaxed back in an atmosphere of unembarrassed racial councils, charged with almost a family degree of intimacy and confidence. To provide such a positive-toned community ought to be one of the first aims and justifications of the Negro college. Under such conditions, the Negro problem itself can be taken up into the very substance of education, and made, from the informational, the disciplinary and the inspirational aspects, a matter of vital consideration. Occasionally in the atmosphere of very liberal inter-racial exchange this is possible, but under average conditions of the present, decidedly not. Like its analogue, the nationalist university or the class-conscious group, the Negro college of the present day requires and demands, if not group exclusiveness, at least group management and the conditions of self-determination—in brief, spiritual autonomy. Just so long as so obvious and reasonable an advantage is not available will the Negro college remain below the level of its fullest educational potentialities.

This brings the pressing current problem of the Negro college in close alignment with the contemporary movement for the liberal reform of the American college, but for a very special and perhaps more urgent reason. Whatever the needs for more adequate financial backing and support of the Negro college, the need for liberalizing its management and ideals is greater. The less free a people are socially, the greater their need for an emancipating atmosphere in their education. Academic freedom is nowhere any too secure, but to see it so (*Continued on page* 592)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Education of Two Boys

By PATRICK GEDDES

Cartoons by Hendrik Willem Van Loon

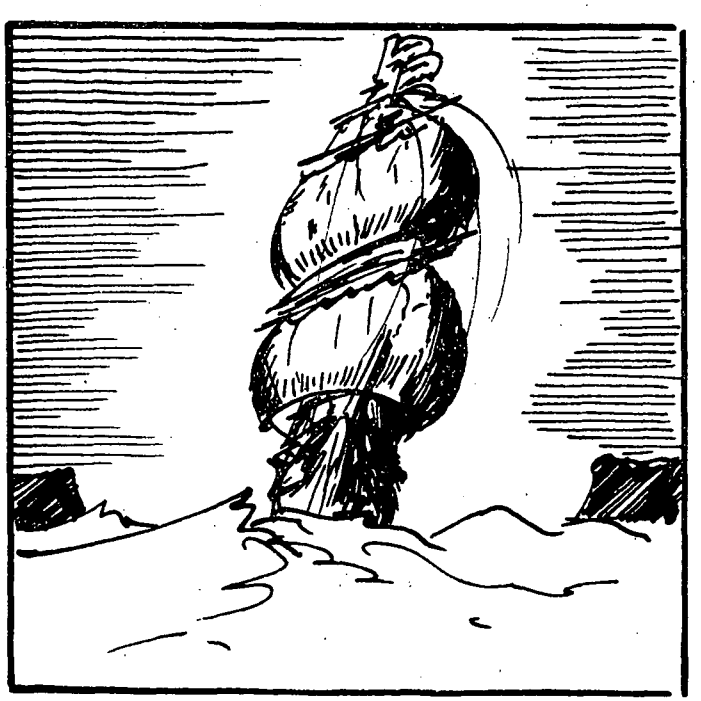
LET me begin with mis-education: hence another illustration from life on the sea—but this time from its modern passengers—well-to-do people, highly fed, and mostly with nothing to occupy their long days. As I write this on board ship, two young fellows come round, asking each and all of us to take our share in the day's sweepstake, the usual form of betting on the ship's run. The acceptance is general; so much so that they are surprised at my "No, thank you." Some passengers no doubt consent from social timidity, lest they seem to be outsiders; but most are keen, many intensely so, running the numbers at auction up to high prices. Here then is a good sample of the modern popularity of gambling.

Some tell me "it is just human nature." And others that they hope and mean to "put it down by law." But what are these contrasted views, but the current and customary poles of (pre-sociological) thought and action? Let us try first to "see the thing as it is"—that is, "how it grows" and then ask—"what can be done?"

I.

LOOK again at the Valley-section from snows to seas we have looked at together from this (or other) Outlook Tower—the river-course, and life-river of nature-occupations, from which the modern city draws its historic and present vocations. The miner's life is of peculiar uncertainty, and especially where precious metals are concerned. So too the hunter's; even the most skilled may come home with empty bag. Likewise the fisher, the mariner, has obviously throughout life this same experience, and with more extra kinds of risks and uncertainties than any other. So, notoriously, it is these three occupations that have most practiced gambling; and this from simplest working people to their sporting, warlike or piratic, mercantile or financial chiefs—the "gentlemen" of history and of to-day, and thus the makers of example, the setters of fashion. Yet it is not in the nature of the peasant to gamble be he poor or rich. Despite uncertainties of weather and seasonal return, his essential grasp of his work-process — as rationally and causally related to its results—steadies him. Similarly it is not in the nature of any constructive art, simple or fine; nor yet of any science; any more than of any orderly religion or philosophy—to gamble, in the preceding or any other way. Do some of our modern artists show exception to this? Too often, but only since they lost the regular employment of the middle ages and the renaissance, and fell into the modern chance-world, where "selling pictures is an art like angling," as a dealer said to me. "Yes," said my sculptor companion angrily—"angling for fools!" Not a gambler, he. Gamblers at Monte Carlo often have mathematical dreamings; but mathematicians and physicists know better the orderliness of all things even of "probabilities." Geologists have to know all about mines, and they go among miners, even of gold; naturalists have largely to be hunters, even to all kinds of "small deer," but they don't gamble; nor do botanists bet on finding flowers. This is not at all from any conscious virtue; it is simply because Goddess Fortune with her wheel does not interest minds set towards the search of Order, and thus steadily working on in faith of discerning this.

Law has usually prohibited lotteries, and done well; since the dream of "getting rich quick," without effort or labor, but merely by the lucky turn of Fortune's wheel, so obviously demoralizes production that no moderately sane community can afford to encourage it. Still is it not the essential matter so to educate the young—through real participation in the *orderly* work of the world—as to be steeped in its causal order and result? For thus—and only thus—can the chance element—mostly speculated on in hours of idleness—be overpowered by the skill element; that which increasingly dominates the difficulties of a situation, and which strengthens character to self-reliance and responsibility. Hence—despite a London mostly daft on Derby Day, and thus surprised, beyond measure, when the Shah of Persia declined to go to the great race, naively yet wisely giving as his reason—"But it is already known to me that one horse can run faster than another horse!"—there is no reason to despair of such sanity again becoming less exceptional.



From simplest working people to their sporting, warlike or piratic, mercantile or financial chiefs

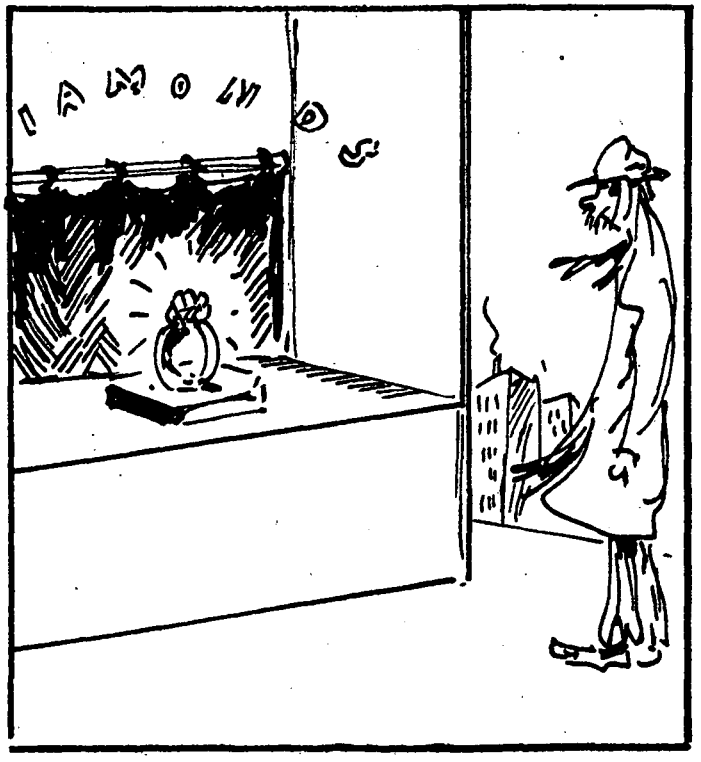
Do we not see in all this a renewal of the frequent dilemma—shall we repress evils by law from without? —or check their development, within the mind, by bettered education and conditions? We are now the better able to cope with its two horns. For our occupational studies show that it is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

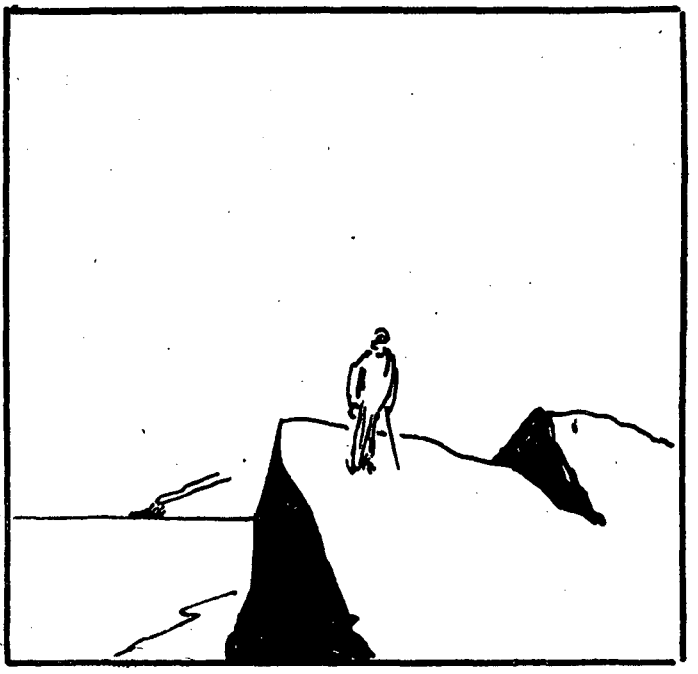
of the very nature of occupational reality to be at once fundamental (1) to all kinds of really effective law, and (2) all kinds of real education as well. We see the great sport of hunting, and how it may mold men into correspondingly warlike communities; and conversely, that such war-minded communities should give to their sports of all kinds a character of as warlike a rivalry as may be; and this alike for competing sides and champions. Similarly, we may trace the interest in the precious metals, as a profound and spreading (miner-) obsession throughout the ages, ranging from simplest washers and diggers to goldsmiths; bankers and financiers, from moneymakers to misers in all lands; and thus often culminant in their economists and statesmen; even to the ruin of their country, as with old Spain. Yet mineralogists and geologists, metallurgists too, who have searched for and handled such objects of treasure most intimately and closely of all men, are immune to this obsession.

The like experience may be incorporated into education; as I happen to know and definitely, because experimentally. First from my own childhood, with its real wealth of mineral treasures, though of little money value, and then from handing these on to my own and other children; with their eager quests for more, their ardent collection and gloating possession. When this is gone through, the later life is immunized; the mind has been as it were vaccinated; the "catharsis" is successful. But where these pretty things are kept from children, while gold and jewels are treasured by their elders, the opposite inoculation, of dreams and desires, is provided. Witness the immense—and fatuous—popular literature, cinema shows, (and thence press-news), which revolve around treasures and jewels, crimes for them, and detections, yet which only too faithfully mirror one of the main obsessions of our contemporary city world.

I am well aware that such an educational proposition as



An obsession throughout the ages



. . . a long range of noble precipice

the above is commonly received with incredulity; but this does not affect the experimentalism of science, which can merely reply—Wait; suspend judgment, till you also have given such experiments fair trial. Moreover, the general conditions we see about us in our modern cities—and their jewel-shops, money-shops, and their appropriate literature—may be interpreted as the result of the very converse experiment, so long in progress upon whole generations; that of starving childhood of one of the most fascinating kinds of natural beauty at the right age for appreciating it, and thus providing for all manner of its obsessions and perversions later.

The old education is still substantially in power—despite what are still but minor ameliorations; and the new education, despite an encouraging range and variety of experimental beginnings, is as yet far from organized enough, either in practice or in theory, to convince the teaching profession to any adequate extent, and still less the yet more conservative mass of parents.

Moreover, consider this biological view of such parents—who by abandoning their young to supposed (or even really gifted) super-parents provided with artificial orphanages called boarding-schools (or more accurately, standardizing shops)—lapse necessarily, and to a serious extent, from the mammalian level, and its intelligence accordingly, since thus acquired in nature and needing to be developed in civilization.

This is not of course the place for an extended discussion of educational philosophies, old or new. What I have been leading up to has been simply a more intimate consideration of those values of regional surveys and occupational education which have been advanced in these articles. I have taken my well-to-do fellow passengers, engaged in killing time aboard ship, as so many loose ends of civilization, and to illustrate something of its present fabric. Throughout life I have been active in these two causes of surveys and occupations, and have sought not only to practice these, but to bring them together as warp and woof of our fresh educational weave. In retrospect I can

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

set down their values more concretely and clearly than our previous more general discussions have permitted. You will forbear with me, therefore, in putting my two theses more personally than heretofore.

II.

WITH varied outdoor interests, naturalistic and humanistic by turns or together, and voracious reading from childhood onwards, and at an historic school not worse than others in Scotland, and in some respects, at least mathematically, better than most—I can see that my main good fortune lay before school days in a home modest enough in ordinary ways, but with a large garden;—ample fruit-bushes, apples and great old wild cherry trees; with vegetables mainly cared for by my father, and a fair variety of flowers, to which my mother was devoted. I trotted by turns after both; and thus learned to help; as also to climb, to tame the robins, to keep pets and so on. A great landscape too from our hill-side windows; of which the range "from Birnam Wood to Dunsinane" was but a quarter, and even that not the finest; a landscape that stretched over city and river, plain and minor hills, to noble Highland peaks, clear-cut against the evening sky. Behind came the fields, and a pool and ditch, rich in insect-life and wild flowers, a brook further away. Then a bit of moor with wild roses and golden gorse, and in this moor a large deep quarry in a basalt-dike. Then a nobly wooded hill, with fine old fir-masses and beech glades, and lovely birches here and there between. Soon, too, a really glorious hill-top, which, though only some 700 feet above the Tay and its rich alluvial plain widening downwards, broke into a long range of noble precipice, finer than any along the Rhine, and with a fresh southward hill-panorama, complemental to the westerly and northern ones of home. In the quarry there were quartz crystal masses to be found; and along the precipice and its screes of broken rock one could hunt for agates. Thus I had all the joys of treasure-finding, with growing adventurousness of climbing too, for year by year the cliffs whispered more clearly—no fear, go anywhere and do anything! Ferns too, in variety, could be brought back for shady nooks and corners in the garden, and rockeries built for them with the beautiful stones of quarry and cliffs. Thus I made my first botanic garden!

In this case our conversion was to the new and frightful joys of experimental chemistry

By the time I was ten or twelve, I was fully in my naturalist's life, and even at my buildings too, indeed with finer materials than I have ever had since, larger though the scale now be. From the corner of the hill nearest the city you could look down upon it, lying beautiful between its north and south "Inches." These were two large old parks, each (as the Gaelic name means) islanded between river and mill-streams, ascribed to Roman origin. Perth is still something of "the Fair City" its folk have long called it, and from the rock-ridge across the river you look down into it, almost as on a map, say rather a relief-model in perspective. Below our hillside home the river-mist would sometimes lie over and conceal it, in a long grey-white lake, with only the spires rising through—a scene the father would call us all out to see. And in scanning these two aspects of my home-city again in memory, I realize that there were the best of preparations a town-planner could desire; at ordinary times the precise observation of the city in detail; yet at others the discernment of its old ideals, emergent above the mist of nature and the smoke of its working life.

School lessons came easy; a varied home library was soon devoured, and the public one also soaked in. Games were enjoyed, especially the combative, from inter-scholastic snow-fights to football; but cricket seemed slow, and golf intolerably old and grownup. My wanderlust was encouraged from infancy by rambles with my father—whom I still think of gratefully as the best of my teachers; for though he had little beyond ordinary knowledge, in any field, he was open to nature and landscape interests, and full of human interests as well. This developed with each year of increasing strength, and to a habit of long Saturday rambles with comrades—from four and six miles to eight, then ten, twelve, even fourteen out; and as many back. These gradually covered the district, alike for nature-studies, landscapes and historic interests; and with such contemporary life and doings as one could understand. At times, too, longer excursions with my father; notably as a small boy a visit of a few days to Edinburgh, with its impression of never-forgotten beauty, deeply determinant for later life; and later at sixteen, a fortnight of long tramping through the Dee and Spey Highlands, our ancestral region.

Why here these reminiscences? Not merely from senescence, and its reviving memory; but partly in response to a positive and repeated mandate from an authority neither writer nor reader dare question (—no—not even the Editor!)—no less than my old and honored friend Stanley Hall—so to his account be it debited! Moreover, these are first as an exhibit of the thesis which the Freudians have so widely diffused (though they seem as yet to have limited it too narrowly within their special field), that of the fundamental significance of early experiences and impressions upon later life. The objection may be made that all children are not so fortunate; and that is only too true, especially for our dominant industrial age. Yet various answers are possible; first that vivid experiences, even brief

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ones, leave their definite impress and impulse; and further, that as such child-psychology is realized, more truly educational opportunities, of access to nature and regional experience, can be arranged for. Indeed that we are now at the beginning of this better period, the Boy Scouts and Girl Guides show; and in their turn they will develop such opportunities for their own children far more fully. Yet who need delay doing more than at present?

III.

DESPITE these happy conditions, a curious perversion arose in me about fifteen. It took the form of an outbreak of impish practical joking. In this my demon made me a ringleader infectious to others. Not merely did we make appalling turnip-lantern ghosts, or rang bells and ran away; we tied people's bells along a terrace to their door-handles on Saturday night, so that the more they pulled to open their doors to go to church, the more they were exasperated by feeling them held fast against them, and as if by some one ringing furiously with the other hand. Kitchen chimneys were neatly closed with sods, houses were barricaded in; a small disused cottage, belonging to a farmer who had resented our depredations on his turnip fields, was pulled down by us altogether. In these and other ways we came obviously within the search of the police; but we were cunning enough to vary localities and methods, and thus remain unsuspected. When poorer boys do such things and are caught, their state-education, into criminals proper, used to begin; and indeed it still too largely does; though American juvenile courts have of late years been arising with their more understanding discipline, and reacting usefully on European ones.

Yet the attack ended, as suddenly as it had come on, some two or three months after; thanks to "the expulsive power of a new affection" as one of our good old Scots theologians calls conversion. In this case, our conversion was to the new and frightful joys of experimental chemistry; for which —after our burning holes in carpets, and blackening all brass and silver utensils in the house, and with odors unendurable—the wise father (who had in previous years shelved me a disused porch as a museum) had an outdoor lean-to shed erected as laboratory; and with carpenter's bench as well. Temptations to mischief, and even in these new forms, did, at rare times, appear, but were now resisted; and soon after came an experience which ended them altogether, and gave a new constructive purpose which has lasted through life—that of going to a real joiner's workshop in the mornings of a summer term, and to the art-school later in the day, with evening in the laboratory.

Here of course were the needed occupational outlets: the mischief-making was but symptom of starvation of activity of "the thinking hand": for between school-week and Saturday rambles, my former child-gardening habits had mostly died down save for a later botanic garden spurt; indeed they lay dormant till it was again time to make a real botanic garden; when my childish and boyish one returned to me. So here arises the question whether Juvenile Courts have as yet gone far enough; and if it be not to farms, workshops, laboratories, gardens and art-schools that our delinquent youngsters should most satisfactorily be committed? And of course the more we can do this before offences begin, the better. The pest of "ragging" in England, of "hazing" in America is also explained as above, and may be treated on similar lines.

After child-gardening and boy ramblings, came adolescent botanisings and geologisings proper, and in touch with competent elders. Readings now on the appropriate levels of adolescence; of poets, Tennyson and Wordsworth for choice, for whom Longfellow in school age had happily prepared me; and of the moralists, mainly Emerson (with his poems too), Ruskin and Carlyle; and at first in that order of preference and impulse, though later reversed. Long excursions went on now more than ever. Again the wise father did not hurry me towards work or college; but watched my fermentation, indeed encouraging and guiding it more than I then knew. For education has above all to be self-education; from first-hand contact with places and things, with work and experiment; and secondly, yet only secondly, from books: while help at need, and encouragement, from elders and experts are also invaluable.

IV.

ENOUGH of these memories; now seen as fundamental to a later life, which has been and still is essentially the continuation of such young interests and activities. Yet their cumulative value came later, when there were three children to educate. Thanks primarily to my life-companion, at once of kindred interests yet also of complemental ones (notably of music and song), it was possible for us to have our own home-school, in which an aunt of rare teaching initiative and aptitude joined us, with her bright young niece for additional pupil. Three teachers to four children—two girls and two younger boys: so no one was overworked.

Were this an educational paper, I might discourse upon our schemes and endeavors at length. We had real daily work, efficient according to ages, in household and gardening; and we had varied play, not only of ordinary kinds, but with more of music and song, and more of acting plays, than usual; more also of excursions and nature studies through the seasons, with their "beauty-feasts," as the children called them. Similarly, also, children's arts and crafts went on, largely at their own constructive discretion; and with drawing happily stimulated by John Duncan, a predecessor and peer of Cizek himself, in his encouragement of young creative powers. From Scottish ballads to English and French ones, and thus to their further literature, was a natural and easy transition; by and by a little Latin too, and in its still living tradition from a young Benedictine; in short pretty much the range of projects now to be found in schools widely distributed, but in those days seldom in evidence. We counted among our best examples Colonel Parker's work and Professor Dewey's early experimental school at Chicago, which we visited in 1899 and 1900, and found of real encouragement and stimulus.

The main points of this little home-school story besides music, song and acting, drawing too, etc., lay in two characteristics; more than yet usual of regional survey; and much more than yet usual for occupational education.

The former is now becoming adopted by progressive schools, so that it need not be enlarged upon; save to note that for our older boy especially, his surveys gradually extended not only to fairly wide roaming and camping in Scotland, England and Ireland, with bicycle and little tent; but also the like through Belgium, and a good part of France. The world-experience which made Elisée Reclus the supreme geographer of his day grew out of his youthful

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

long and adventurous tramps with his brother Elie (also later illustrious) in crossing yearly between their home at Montauban near the Western Pyrenees, and their school at Neuwied, well up the Rhine. This sort of touring, at its simplest, is now reviving among the youth of Germany, in its poverty, much as in the old days of wandering students and apprentices.

Coming now to occupational education, as a main feature of our scheme and practice, this began not only in our country garden, but through survey for our young folks from the Outlook Tower, with its wide prospect of the Forth Valley Section from snows to sea, and with each and all the typical nature-occupations around. To come to know and take part in as much as possible of all this, their essential world, and as type for the great world also, was thus readily understood as the fundamental idea, and increasingly as a working ambition.

Of course our more respectable professional and business friends were wont to say to us—"Very interesting, no doubt, this varied education and experience you are giving your young folks; but what will become of them when it comes to the struggle for existence?" To which we could only reply, "Never fear for them; we are educating them for the future and real work in it. Our anxiety is all for your children; since you go on having them instructed in the past, and thus towards little later; the present at most."

Thus to begin with the sea; our summer home used yearly to be on the Firth of Tay, opposite Dundee. A good sailor and fisherman took them out in his boat as often as might be, and taught both girl and boy all their years and strength admitted of rowing, sailing and steering; while both of course also learned to swim. Later, at 15 or so, the lad was ready to be Professor Arthur Thomson's laboratory-boy at the Zoological Station of Millport on the West Coast of Scotland and the girl a student; he also got a few weeks job as boy-cook on board a herring-boat on the East Coast, and roughed it accordingly. Another vacation he was dredge-boy on the Fisheries Steamer in the North Sea. In another year or so he had passed the examination of the National Lifeboat Association, for steersman of the lifeboat at one of the most dangerous points of coast; and at eighteen he was invited to join one of Dr. W. S. Bruce's many arctic explorations, this time for mapping a little-known region of Spitzbergen; and as at once assistant and factotum to the director of the Ordnance Survey who took charge. Next he got the first invitation to join the Stefansson Polar Expedition via Northern Canada; but to our relief he declined, as this was to be a four-years' business. His substitute—another of my practical student-youths—never returned, as one of the ships was lost. When the War was upon us, a navy commission was naturally offered him, and this in its Air-force—but was soon exchanged for the Army Balloon Corps, of which, as the most life-trained of its observers and organizers, he soon became "the ace," and next its youngest major. The French government in 1917 sent the Legion of Honor to two British airmen, the aeroplanist who had destroyed most enemy machines, and the balloonist who had searched out most batteries for destruction. This latter honor came however to my son only on time for his comrades to lay upon his grave, for the day before he had been killed in action; and through leaving his shell-hole of safety for his men.

That this highly evolved efficiency was no accidental "talent" or "ability," but largely the result of lifelong repeated experiences on and of the sea, was plainly manifest. Similarly the organizing power which went with it, and which had also gradually been developed out of child-responsibilities, as in our annual migrations from town to country. At three years old he was charged with looking after his own pet kitten and next year with doves and hens: but gradually these responsibilities increased, until at twelve he could and did conduct the whole migration of the family and all its chattels. As a youth came the Cities and Town Planning Exhibition—gallery-ranges of a half mile of crowded pictures, to be hung, arranged and explained in one city, and then packed and rehung properly in the next—Ghent and Dublin, Madras and Bombay; the exhibition at the two latter being renewed, his best energies contributing, after the destruction of the former one in the War.

But neither maritime nor city interests, though thus actively developed, were his main interest; but the rural occupations. Without having either actually mined, or hunted, but being from childhood familiar with minerals, rocks and fossils, and with animals both of land and sea, he quite naturally graduated at Edinburgh with honors, winning his fellowship as the first among the graduates of three years in geology and zoology, as also in botany. This last came almost as a matter of course, since he had been laboratory-boy, and garden-boy too, of that college department, almost from childhood, and summer after summer before more regular university studies began. He had had experience too, in vacations, both of farm labor and of intensive gardening. As a forester he was at once scientific and practical enough to be offered the assistantship to its professor, as well as a choice of three botanical appointments. Three geographical assistantships, in different universities, were also offered him, two town-planning assistantships, and curiously enough, the librarianship of the new Science Library. On my surprised protest to the education officer that he could not know books sufficiently, having had a life far more practical than studious, I was answered, "Yes, that is why I want him: he knows what the books are for."

All these invitations were unsought, and came during the month after graduation, at twenty-three. It may seem therefore that this must have been either a very able or a very arduous life; but no; simply a good all-round character, and a fair, but not exceptional mental ability; but clearly possessed of (and by) the idea of being at home upon the Valley Section from snows to sea—and thus from ski-running and glacier-crossing to ship or life-boat. To learn a fresh occupation, from ploughing or shepherding to carpentering or stone-hewing, or to drawing and modelling, was to him a fresh game of life, full of interest as well as of strenuousness, filling him with a new exhilaration and joy of life, radiant too to others. All this went with the songs of labor, in Scotch, in Gaelic, in French and more; and with their dances too; for he had danced from childhood, not only as Highlander and as sailor, but up to the standard teaching of the Paris Opera. Thus he had danced his way through our masques, from primitive man, and as Pan in hoofs and horns complete, onwards to courtly minuet; while folk-music on bagpipes, art-music with cello, were alternating joys. Nothing for him was painfully acquired—"got up" as separate "subjects"; but all by turns were felt as fresh modes and moods of life (*Continued on page* 587)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Drawing by Byron Forgey, twelve years old, in the seventh grade

"Against the Desert Bare and Dead"

By HARRY H. MOORE*

IT IS 9 A. M. at W—, California. The air is cool and invigorating. Stretching out in all directions is the great Mohave Desert with its limitless plains, barren except for the brush, and its steep, rocky hills, grim and forbidding. You have come the day before from San Bernardino, the county seat, with the rural school supervisor, Eva Edwards, some two hundred miles by train and thirty-eight more by auto, to visit the school in this small, isolated town. The daily salute to the flag is taking place as you arrive. The picture is one that will long remain in your memory—measureless sweeps of blue distance—the tiny brown school house—the stars and stripes on the arm of a vigorous young pioneer who is today in charge—serious eyes and browned hands all raised to the colors as the bright folds float out on the clear, morning air. The American creed is recited by one of the children; then they go in to the school for their morning lessons. One is impressed by the kind of patriotism one finds among these desert children. "Lynn," your hear the supervisor ask of a big boy in a rear seat, "What is your idea of patriotism?" Promptly the answer comes, "To make this part of the desert a fruitful land! It won't be a war, but it'll be an awful struggle!"

An unusually competent woman is in charge this year, a Pasadena teacher on a year's leave of absence. The year before had been quite wasted; but this woman is almost remaking the community. She has a "cooperative hot stew or hot chocolate" each day for the children. A beloved nannygoat, Rose Marie, furnishes the foundation for the noonday lunches. To provide the teacher a good place to live, the community has built a little cabin near the school. The school is clean, neat and artistic. Some of the children walk many miles to get there. Two mothers are gladly doing the spring plowing in order to keep their boys in school.

You wish you could stay throughout the morning and become better acquainted with these desert people, but you must hurry for the train in order to get back to Barstow, the desert center. The children wave their good byes and you are off across the hot dusty plain. You are eager to hear more about these schools and children of the desert and as your car speeds on, and later after you are settled in a more comfortable railroad coach, Miss Edwards tells you something of her one- and two-room schools spread out over this vast stretch of wilderness.

The distance from Washington to New York is 228 miles; Miss Edwards travels further than this to reach two of her schools. From San Bernardino to Barstow the journey is a pleasant one; at the latter place, however, one must arise for a train at 4:30 A. M. This reaches Johannesburg at 7:30 A. M., too late for the stage, so one must remain here throughout the day and night (not idle, however, for there are two schools to be visited in mining towns nearby.) Then at 4:30 the next morning the stage leaves for Searles, arriving at 5:30. Here is a train which starts when all the baggage is on board and the passengers ready. Coffee is obtained on the engine through the generosity of the train crew, and finally, at 8:30 the second morning out from the county seat, the T— school with its twenty-nine children is reached.

Sagebrush

By JAMES WALKER
Grade III

Against the desert bare and dead
The sagebrush lifts her frosty head.
It is not afraid of the winter wind,
It is not afraid of the sunshine bright,
It is not afraid of the rain so wet,
It is pink and gold in the evening light,
Just before the sun has set.

* Written with the assistance of Eva D. Edwards and Mary Milnor from whose memoranda and letters excerpts have been freely taken.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The school at Y—, Miss Edwards says, has rarely more than ten children at a time, most of them belonging to Mexicans who work on the railroad. Here the children are interested in trapping and hunting. Every youngster has his own chain of traps, and they will tell you with pride of the bob cats, coyotes and swifts they have caught. The sale of hides brings in no small percentage of the family income. To this community came Mrs. C— seven years ago, a woman somewhat past middle age, with the soul of a missionary.

One of the boys has never had any other teacher. She is not an artist, but she has taught this child to appreciate the beauty of the mountains and, with no other guidance than hers, he has learned to make pictures. Mrs. C— has not hampered him with "drawing lessons"; she has recognized, however, the artist in the boy and has encouraged him to cultivate such talent as he has.

José, a Mexican lad of sixteen, is another one of her boys. His Poem of the Desert has in it, the supervisor asserts, that which reminds one of the songs of David. When it becomes necessary for José to be away for two or three weeks at a time with the cattle on the range, Mrs. C— tucks into his pocket some book to help keep him from loneliness.

During a recent visit, José's teacher asked him to tell Miss Edwards what he had learned when he was herding last. The teacher smiled with a mother's pride, as the tall lad repeated with eyes on the distant hills several of the psalms. His fine eyes flashed with appreciation of certain parts he appeared to love most.

"It keeps my mind right," he said. "I am alone much of the time out there on the mountain. I say these to my horse."

José was not in school when the supervisor last visited Y—. He had gone to another town to work in the roundhouse where he was making better wages than his father made on the section. His honesty, clean appearance and good English had attracted him to "the boss."

Miss Edwards, you learn, has charge of all the desert schools of the county—thirty-three in all. Most of them have only one teacher, some two. There are fifty teachers in all and approximately 1,400 children. Her territory covers almost the entire county—all of it, in fact, except a small section of fertile land "outside" the mountains where the county seat and a few towns are located.

Spreading itself out over 18,000 square miles of wilderness, San Bernardino county, the largest single county in the United States, covers more territory than Massachusetts, Rhode Island, Connecticut and Delaware together. From the mountains northward and then eastward across the desert flows the Mohave River. Follow it on the map, and you will be perplexed to see it disappear many miles before it reaches the Colorado towards which it flows—the hot sun and the thirsty sand consume it. A little alfalfa and grain are raised, but not much. Water is a luxury.

"What are you hauling?" asks the traveller of a listless driver on the road.

"Water."

"How far?"

"Eight miles."

"Why don't you dig a well?"

"Just as far one way as another."

A few silver mines remain scattered about among the hills; on the plains coyotes are to be found, but few if any cattle and sheep. A highway from Arizona and three transcontinental railroads, which of necessity cross this barren waste and which furnish some work to the inhabitants, complete the major elements of the picture.

The social and biological background of the desert children is no more promising. Their families, in a considerable number of cases, are people who have been unable to adjust themselves to the complexities of city life, who have failed, through various limitations, to make a living on farms in the east or middle west, and who have made their way to this region for one more attempt at earning a livelihood. There are a few families of a distinctly different type, the supervisor is anxious to have you understand; they are people of education and vision who have come from cultured communities. The tiny settlement of H— on the far edge of a broad "dry lake" glories in a group of such folk, kindly and wise, who have made it their common interest to "keep out all hate." But they are exceptions to the rule.

The population of the desert is made up of various nationalities, a considerable number being Mexicans. Their chief occupations are farming, mining, trapping and "railroading." Both dry farming and irrigation are attempted, neither with much success. But always there are faith and hope—faith that water is hidden somewhere under the barren soil, and hope that they can hang on to the land until God or the Government brings water to them. Then, they believe, the naturally fertile soil will amply repay them for all their patient labor. Now it is often necessary for the women to work in the field as well as in the kitchen. In the mining districts, there is a floating population, and the children remain but a relatively short time in one school. Frequently the parents are not only unsympathetic towards the work of the schools, but openly encourage their children in truancy and similar misconduct. Some of the homes are divided. With no family traditions, with apparently limited native ability, without the influence of stable homes, many of the children have developed hard and unyielding qualities not unlike those of the native cactus;

The Desert Holly

By DURMAN ("BUSTER") ORDWAY
Grade Three

I see it in the morning,
The desert holly white.
And when the moon is shining
It is golden in the light.

It is pretty in the night,
With its beaming berries red,
It is pretty in the sight
Of the sun going to bed.

The Cactus

By HELEN IMEL
Grade Three

The cactus wears a coat of needles
Growing on the desert wide
Greasewood and sagebrush are its friends
And its golden leaves are its pride.

It points into the sky,
It's pretty in the sun,
Around it rough winds sigh
When the day is done.

The Desert

By ROY WALKER
Grade Five

The desert is wild and dry
Where the coyotes live
With long bushy tails
And pointed ears.
You should hear them howl
With a lonesome wail
Like something lost from home.
They are just as wild as bears.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

some have acquired bitterness and a defensive attitude towards life.

You are fortunate in being able, upon your return to Barstow, to accompany the supervisor the next day on a visit to the school at X—, almost lost in illimitable vistas of sand and sage. It is made up of approximately fifty persons, including the Mexicans who work on the railroad. Mining, trapping, also highway work a few months each year are the other occupations. Here in a little school many miles from the county seat are twenty-six children, half Mexicans, in all grades from the first to the eighth.

"I shall never forget my first day at the X—— school," Miss M——, the teacher, tells you. "When I arrived at the school for the first time, I found no less than six fights in progress, most of which had advanced to the scratched-face and bloody-nose stage. When I remonstrated with one of the participants, a weather-beaten, life-hardened, man-boy of about seven years, he invited me to 'come on into it' if I didn't like it—he'd fight me any day. His name was Buster. He was the best fighter among the younger boys, all of whom were trying to become as much like him as possible. His swearing vocabulary was remarkable: he could take the commonest swear words and give them an astonishingly forceful inflection."

Every visit made by Miss Edwards the year before, she tells you, had of necessity become a sort of court to settle some difficulty concerning Buster. He was remarkably gifted as a trouble maker. The youngest of an almost uncountable brood, Buster was encouraged to take the reins of government in his own little grimy hands and he did. The teacher of the year before, with her resources exhausted, one day undertook to spank him. He grabbed at her hair, broke her glasses and ran home, where he was duly applauded by his family. A bad boy; no question about it.

That was last year, before the new teacher came. The supervisor inspected the school a few weeks ago, after several months of the new régime. A quiet, well-washed Buster with clean nails and neat hair, stood at her side. He was hospitable and most impressive. "Miss Edwards," he asked, "have you time to read my last poem?"

Saluting the Flag

The X— school boasts of several embryo poets. Buster shows you one "poem" he calls The Desert Holly. He is in only the third grade. One of his classmates has composed a verse on The Sage Brush.

When Miss M— began her work in X— her first efforts were towards the development of self-respect among these desert childen. Coming as they did from sordid homes, many were extremely dirty. Talking had little effect. Then one day the railroad water tank overflowed. It was hot and the children ran into the overflowing water to cool off. When they learned how good it felt and how much it improved their appearance "to get wet all over," they were willing to repeat the experience. And so the bath came gradually to be established as an institution.

The problem of discipline was solved largely by making the children realize that the classroom was theirs rather than the teacher's or the school board's. Thus pride of ownership was developed and an ambition to keep the school clean. These desert children are passionately jealous of their rights, these teachers explain to you, and the idea that each child has the right to work and to study unmolested by his companions has taken a firm hold on them.

An elementary lesson in international relations was made possible when two ant hills were discovered in the school yard. For several days they were watched with great interest. All were eager to see what the busy little ants were going to do. When a war started between the inhabitants of the two hills and most of the ants were slain, the children passed many sage remarks regarding the futility of such warfare.

"The people of the desert are beauty starved." You can see how Miss M— delights in awakening in the children of her school an appreciation of the desert's unique beauty. During the course of frequent walks, the children gather and treasure for days little blossoms and weeds that possess unusual frailty or beauty.

"Look what wrote itself, Miss M—," said one boy bringing her a verse which he called What the Butterflies Say to the Daisies.

"Listen to the sparrows," exclaimed one little girl. "They sound like bells and all the colors of the hills. Why doesn't everyone stop work to find out what it is all about?"

. . . . .

'The pressing needs of the desert school," Miss Edwards tells you, as you say good bye the next day at San Bernardino, "are money and teachers." For these thirty-three widely scattered schools there is only one public health nurse. At least four are needed and would be employed were the money available. The teachers Miss Edwards wants are women who are ready to meet danger, hardship and discouragement—ready for real adventure. The teachers she has are heroic women with the forebearance of saints, the grace of God and the perseverance of the Devil, but she needs more of them. Money, public health nurses and teachers—in some way they must be procured, she insists. Given these, all things will be possible.

Then the desert shall rejoice and blossom as the rose. Then, in the lives of these children, instead of the thorn shall come up the fir tree, instead of the brier shall come up the myrtle tree.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Community Case Record

By WALTER W. PETTIT

Do you know how *a community becomes socially-minded, mends its out-of-date social machinery, grasps its social problems firmly? Schools of social work are called upon to train men and women for leadership in just such tasks. They are groping for records that reveal actual processes, and their effort to find or create such records may well lead to a more intelligent self-consciousness among those engaged in community organization*

MISS JANE PUTNAM had accepted a position in Henderson, a suburb of a mid-Western city. Henderson could be described as a sub-suburb: it owes its existence to the adjacent real suburb of Hopkins which is the home of many of the well-to-do business and professional men of the metropolis of the plains. Italians employed on the estates of Hopkins, Irish and colored servants in the homes in Hopkins, small tradesmen, mechanics of various kinds, and day laborers make up to a considerable extent the population of Henderson, and many of these owe their means of livelihood to the elaborate standard of living of most of the families of Hopkins.

It should be said that in the past decade Henderson has added to its population a certain number of commuters from the city—school teachers and professional men, who found Henderson a cheaper place in which to live than most of the suburbs of the city and were able to ignore its economic dependence on Hopkins.

As has been said, Miss Jane Putnam came to Henderson as the executive secretary of the Henderson Improvement Association, which had had a checkered career for the past fifteen years and was now employing for the first time what its president described as a "trained social worker."

Miss Putnam found that the association consisted of a board of directors of twenty-six women, all but one or two of whom lived in Hopkins. She found a fairly adequate budget raised entirely in Hopkins. The activities of the Henderson Improvement Association were home nursing with two nurses, two clinics, a recreation program with a boys' worker and a girl's worker, a day nursery, and a family case-work program with the executive secretary as case worker.

The day nursery, which was the pet of many of the Hopkins families because it was supposed to provide for children while their mothers cooked Hopkins dinners, did Hopkins washings, and scrubbed Hopkins floors, had even before Miss Putnam's arrival reduced its attendance to less than twenty; Miss Putnam's careful investigation of families had reduced the attendance still further. The nursery was costing about a dollar and a half per child per day, and the mother was paying but ten cents per child.

The boys' worker and the girls' worker were faced with an even more serious difficulty. The Henderson Improvement Association had an old house somewhat apart from the center of town. In this building the nursery was carried on, clinics were held, and the boys' and girls' workers had their clubs and other activities. The wholly inadequate facilities for a leisure-time program for Henderson's adolescents provided by the farmhouse had been supplemented somewhat by a shed tacked on at one side, termed, by courtesy, a gymnasium. The school board had declined to permit the Henderson public school gymnasium to be used by the Henderson Improvement Association. Father Mardonio of Our Lady of Pompeii and Father O'Neil of St. Bridget's had requested their parishioners to stay away from the community center maintained by the Henderson Improvement Association, and both parishes had practically completed well-planned parish houses in which gymnasiums were provided. Miss Putnam's boys' worker and Miss Putnam's girls' worker found themselves with but few club members. Fortunately for them, Fathers Mardonio and O'Neil had had little influence on the colored population and it still attended the community house.

Miss Putnam's worries regarding her leisure-time program and her day nursery were somewhat increased as she came to realize that instead of a board of twenty-six she had in reality a board of between eight and ten. She found that the average attendance of her board members was fifty per cent for the previous year and that several had never attended a single meeting. She soon learned that the Henderson Improvement Association had been the battle-ground of many family and social feuds in Hopkins and it was rumored that at least one hundred of the more or less prominent ladies of that suburb had at one time or another been on the board and resigned in anger. . . .

Twelve months elapse, and we find the situation in Henderson has changed. Miss Putnam's board has resigned after adopting a new constitution. The new constitution provides for a board of eleven members. Four men have been elected to it, three of them outstanding leaders in Henderson, one of the three being from St. Bridget's and another from Our Lady of Pompeii. The day nursery is closed and the seven or eight children whose mothers cannot provide for them during the day time are boarded out in four families under the supervision of one of the visiting nurses. The town has appointed a recreation commission, to which the Henderson Improvement Association has turned over funds which, supplemented by a village appropriation, have made it possible to hire a village boys' worker and girls' worker. These two people are conducting clubs and other recreation activities in Father O'Neil's and Father Mardonio's parish houses, in the school, and with any other (*Continued on page* 596)

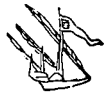
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDITORIALS

HAPPY is the country which has such a profession." exclaimed the curator of a French museum when an American visitor listed her occupation as "children's librarian." Similarly happy is the United States in the possession of a department of government whose sphere, to quote the monograph on the Children's Bureau just issued by the Institute for Government Research, "encompasses all of the problems of childhood, including hygienic, social, industrial and civic problems .... and endeavors to deal with the child as a whole and childhood as a unit." Only the outlines of the thrilling story of the Children's Bureau are given in this analytical and descriptive document, but that outline, citing the growth of the bureau from an idea in the mind of Lillian Wald, gallantly sponsored by Florence Kelley, the National Consumers' League and the National Child Labor Committee, gives ground for faith in the possibility of establishing good ideas in a firm governmental niche. It is not quite twenty years since the first bill for a Children's Bureau was introduced into the Senate by Murray Crane, representing that Commonwealth which since has been the most conspicuous contestant of the bureau's chief administrative weapon—the Sheppard-Towner Act for federal aid in the public protection of maternity and infancy. It is just thirteen years since the first appropriation for the work of the bureau was approved. Yet in its contribution to research and education for the protection of childhood, carried on by a handful of workers with a most inadequate budget, the bureau can claim a distinguished and a substantial performance which will stand as the foundation of even wider usefulness when that often invoked millenium arrives and the nation is aroused to give as much public support to its children as to its hogs.

EDUCATION begins exactly where charity does. And thus begun it knows no bounds. Observation, a gaily-covered periodical published three times a year by Le Play House in London, is faithful to this principle with a degree of sophisticated naivete which would be hard to match on this side the water. Its subtitle, A Collection of Observations on People, Activities and Places, sets the stage for the most fresh and childlike assembly of facts that one can imagine: Notes on the History of Cefn Caer, The Dutch Bulb Fields, Snakes in the New Forest, The Georgian House . . . Aside from adopting as their guiding principle of arrangement and interpretation the interlocking concepts of Folk, Work and Place which Patrick Geddes seized upon in the teaching of the French sociologist Le Play and has so delightfully developed—as in the Talks from the Outlook Tower which The Survey is now publishing—the editors seem to have set no bar to the acceptance of *any* piece of intelligent, orderly, first-hand observation of "mankind from China to Peru." The result is, on its face, casual and inconsequential. But the habit of mind which it seeks to inculcate—the habit of seeing what lies about one, and interpreting it by a process of individual induction which moves too directly to be swayed by dogma or convention—holds the hope of education. The appetite for facts, once firmly implanted, has a way of being implacable.

In a like spirit Le Play House has issued An Introduction to Regional Surveys. In this scheme the Folk-Work-Place is more fully expounded, and yet the concrete suggestions as to the first steps which may be taken by school children or older inquirers in learning to look their environment in the face are again simple and obvious almost to the point of naivete. But the authors have rightly reckoned with the fact that a genuine spirit of inquiry will create for itself so many and so difficult problems that only the first steps need be laid down in advance. To the elaborate schedules of our typical social survey these little books offer a pleasant contrast: it may be too late for us to become as little children in order to understand our world, but it is perhaps not too late for us to allow the next generation to cling to the direct scientific attitude, and the zest for fresh discovery, which is the birthright of childhood.



AS the tumult and the shouting died at Dayton, there came from the presses the official record of the Tennessee legislature of 1925—the body which gave evolution its death blow. Whatever may be said of the spirit of public education in that state, it must be noted in fairness that its amount was increased and its professional quality, so far as technical standards go, improved by an education bill which completely reorganizes the state school system and virtually guarantees, even to the most isolated and remote rural school, an eight months' term.

Positive action was taken, too, in remedying an anomalous situation in the administration of state welfare work. In 1923 the legislature reorganized the state government, abolishing the state board of charities and transferring its duties and powers to the Department of Institutions. As no money was provided for this work, however, that department was unable to assume responsibility. Social workers protested at the lapsing of the service of the Board of Charities, and at the request of the state Council of Social Agencies Governor Peay appointed a Commission to Study the Social Needs of Tennessee. The commission decided to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

concentrate on two studies: one into the advisability of increased appropriations for the state health department, the other into the operation of state departments of public welfare. On the second point its final recommendation, made in December last, was that a state department of public welfare be created. When the legislature acted this year, however, it set up instead a Division of Social Welfare in the Department of Institutions.

That division, with a budget of $16,000 and a staff of three, has now been established with W. C. Headrick, hitherto secretary of the Memphis Council of Social Agencies, and a former student of the New York School of Social Work, as director.

AT the joint invitation of the governor of Tennessee, the commissioner of health, and the Commission to Study the Social Needs of Tennessee, the United States Public Health Service was invited to make a survey of the state's health situation. A program based very closely on the recommendations of this survey was enacted into law this year with little change. The state department of health was reorganized and its staff materially strengthened and its annual appropriation was increased by more than fifty per cent from $77,320 to $122,417.55. This budget increase makes it possible to secure larger subsidies from outside the state, and a total of some $55,000 will thus be added to the resources of the health department. Materially increased field work in the Bureau of Vital Statistics may result in the admission of the state to the Birth Registration Area before the next legislature meets in 1927. One of the new divisions is entrusted with the task of health education: since May 41 counties have been visited by a representative of this division who is aiding local health officials to develop improved measures for the control of smallpox.

Tennessee thus moves up a few places from its former rank in per capita expenses for health work: it has hitherto been 47th among the 48 states: it now becomes 40th.

In addition to this general improvement of state health service the legislature set up a Tuberculosis Hospital Commission and gave it $20,000 for a continuing study of tuberculosis which now shows an unreasonably high death rate in the state. The same act sets up a complete method of cooperation between the state and the counties for building and maintaining tuberculosis hospitals.

TUBERCULOSIS associations still find poverty their doughtiest antagonist. An increase from 1.1 to 1.3 per cent of active tuberculosis among school children, and an increase of 16 per cent or 20 per cent in active cases of the disease among adults in various of the larger industrial centers of Germany from 1923 to 1924 is reported by the Central German Committee for fighting tuberculosis. Such a situation may be expected wherever the conditions of nonemployment and dependency are such as to show 7 to 8 per cent of town populations receiving public assistance. In prewar Germany not more than 1 per cent of the population received public assistance in these same towns. Two per cent of the population in towns receive unemployment assistance, and in addition from 1.88 in the towns of medium size to 5.7 per cent of the people in large towns receive public aid either in institutions or in their own homes. To meet the expenditures for relief (exclusive of unemployment benefits) a sum equivalent to 1.38 marks per capita for the entire population must be provided by the earning members. About one third of the entire expenditure under town budgets now goes to relief, while before the war 12.3 per cent of the outgo was for this purpose.

AMONG the interesting and valuable institutions which Europe has developed since the war, the International Cooperative Summer School holds a high place. Organized in 1921, at Basle, it has held a session each summer since its beginning, each session having been held at a different place: in Brussels in 1922, in Paris in 1923, last year in Ghent, and the fifth regular session was held this summer, from July 25 to August 8, at the International People's High School, in Helsingor, Denmark. This summer's session was arranged by the Central Committee of the British Cooperative Union, with the assistance of a local Danish committee, made up of members chosen from cooperative and educational organizations, and with the support of the International Cooperative Alliance.

Support for this session came from many lands, including Norway, Sweden, Denmark, Finland, Esthonia, Lithuania, Poland and Great Britain. Students were present from all these countries, and teachers from most of them. While the official governments of Europe spend much time discussing whether, and on what terms, if any, the various nations can officially cooperate, individuals and organizations in almost all the European nations are learning, and practicing, the principles of cooperation, at home, and with each other, in literally innumerable ways—of which this summer school is one.

THE last academic year was one of turbulence in so many of the Negro colleges as to suggest the existence of a general state of unrest which can hardly fail to make itself felt again during the year just opening. Fisk University, to be sure, will begin the year under hopeful auspices. Professor Herbert Adolphus Miller of Ohio State University still heads the faculty steering committee which was placed in charge, pending the selection of a new president, after student demonstrations and an alumni movement galvanized into action by W. E. B. DuBois had forced the resignation of President McKenzie last spring. Professor Miller's standing as a sympathetic student and liberal expositor of constructive race contacts promises well for the adjustment of the difficulties which provoked the strike in February, and administration and discipline have already been put on a plane more acceptable to students and alumni.

Overt trouble came later at Howard University than at Fisk, and though it was apparently smoothed over more quickly, resentment at the administration of President Durkee is still strong. The students struck in May over

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the administrative enforcement of compulsory physical and military training. The strike was settled by a compromise effected by a committee of alumni and citizens, but there have been vigorous alumni demands for a change of administration, and a somewhat inflexible statement from Dr. Charles R. Brown of Yale, who heads the Howard trustees, stirred the alumni to fresh protest in August. The Howard situation is complicated by the fact that the university relies to a considerable extent on Congressional appropriations, so that conceivably the tenor and method of Negro education, as well as the specific question of the organization of the university, may come up for discussion on the floor of Congress during the coming winter.

More liberal alumni control, a moderate measure of student self-government, freedom from repressive discipline, and a general attitude on the part of administrative officers less autocratic and paternalistic and "more in sympathy with the aspirations of Negro youth" are the slogans of the campaign. A Negro newspaper in Washington warns the colored colleges and universities "not to treat their students like feudal serfs." Alain Locke, who collaborated with The Survey in the preparation of the Harlem Number last March, interprets the movement (p. 567) as a definite reaching out for racial autonomy in education—not as an end in itself, but as a step toward identifying the Negro college with the Negro's deepest hopes for self-realization.

AN amusing perspective on American city planning is to be had by any reader who will glance at C. B. Purdom's review, in the current number of Garden Cities and Town Planning (London), of the international conference held last April in New York (See The Survey for May 1 and May 15, 1925). Mr. Purdom is an astute business man: as finance director of Welwyn Garden City he knows how housing and planning projects that still seem utopian to us in the United States can be made to pay. But he is also a whimsical observer, and a frank one. He was politely puzzled by the way in which "hosts of delegates pulled papers out of their hip pockets and proceeded to read them, for no reason at all that I could see," but he knew just why Raymond Unwin was so well received by his American hearers: "the touch of sentiment that he gives to his lectures carries him a long way with them."

His more serious criticisms of the state of planning in America are two; both are significant. One is the American preoccupation with zoning:

> I was interested to observe [he writes] what the Americans call the "re-action" of the American delegates to zoning. A real effort was made by the visitors to understand the American absorption in this subject. But it seemed to me that the conclusion was very quickly reached that it was a peculiar American game the rules of which did not apply outside the United States..... Zoning... derives its popularity in America partly from the scope that it offers for professional practice, and partly from its attractiveness to real estate owners; for the tendency of zoning ordinances is largely to improve land values. Real estate speculation runs throughout America. . . . To engage in it is the divine right of all Americans. . . . Zoning and city-planning are servants of real estate, and their advocates never forget to be respectful. But one wonders if there can be anything really worth calling city-planning under such conditions.

The other is the comparative indifference to housing:

> The lack of attention to housing was commented upon by the visitors from Europe at more than one public function. . . . The housing problem is one of the most pressing of all problems for everyone in the States, and rent is one of the heaviest charges in the family budget. This is largely due to real estate speculation. . . . There is no cheap money for housing, no subsidies and no municipal or state building. All Americans go mad if such things are mentioned. They think it is better to put up with the housing problem. . . .

Parenthetically, it is interesting to observe that the second issue of the new quarterly City Planning, the official organ of the American City Planning Institute and the National Conference on City Planning, gives 23½ of its 73 pages of reading matter to zoning, and two to housing. Is it true, perhaps, that the stabilization of values through zoning plays the role of a plump red herring on the path to genuine planning progress?

"PERSONALLY," continues Mr. Purdom, commenting on New York itself, "I found it fascinating: a warning to the world of the evils of city life that have not by any means reached their limit." Now comes Professor Edward M. East of Harvard, in the New York Times of August 16, to add to Raymond Pearl's prophecy that the population of the United States will mount to 200,000,000 his own prediction that not a mere 51 per cent of them, but fully 80 per cent will live in cities, towns and villages, and the great cities will almost certainly double its size. Coincident with the increasing pressure of population on food resources—aggravated, one would think, by the difficulties of distribution inevitable in great and greater cities—there must be, according to Professor East, a progressive narrowing of our food-supply to those commodities which can be produced with the greatest economy of land and labor:

> One may . . . say that animal foods as a whole will tend to disappear unless the population is stabilized at a figure far below the maximum possibilities of the soil in raising food, for it takes eight times as much land to support a human life on a purely animal diet as it does on one composed wholly of vegetables.

As the steer follows the bison into limbo, the bean and potato, compact of calories, will come into their own. Vegetarians will become 100 per cent Americans: meat-eaters may have to throw themselves on the good offices of the American Civil Liberties Union. Not by accident is Bernarr MacFadden, prophet of the vegetable cutlet, prophet also of the tabloid pictorial, that last fine flower of urban civilization. William Butler Yeats, poor fool, thought there was something idyllic about the bean: "Nine bean-rows will I have there, And a hive for the honey-bee, And live alone in the bee-loud glade." We know better: it is concentrated nutriment for a concentrated civilization. Again these United States will become the land of the bean and the cod—with mighty small helpings of cod. Between serried skyscrapers (dollar-scrapers, Schmidt of the Ruhr calls them) and serried bean-rows there will be little room for compromise, or the gentler life. Long live progress. As Mr. Purdom gently reflects on the future of New York: "It is an alluring prospect."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

The Negro Sings His Soul

NEVER before has such an acute interest existed in the Negro as a possible artist. Literary, musical, and theatrical doors are opening for him at the touch of the knob. With some people this interest is a fad, transient as Mah Jong or any other momentary escape from boredom. With others it is a serious attempt to delve into a mine of rich and varied ore. Of the last sort is an interesting collection of Southern Negro songs by Howard W. Odum and Guy B. Johnson, of the University of North Carolina. It is done with a scholarly acumen for detail and a dispassionate notation on the specimens.

Since even the most cultured and emancipated Negro cannot plead absolute dissociation from his Southern brother however fettered, and since these songs are indigenous, root products, chips from the rock out of which the race was hewn, they may be taken broadly as an index to the race life with the emphasis on the South. The Negro's inherent tendency to sing at all times, as well as his earnest, heart-and-soul performance, is proverbial; and so a careful analysis of these songs furnishes light on the race not otherwise to be gotten. When the Southern unlettered Negro sings in that low mournful tone with which he has made the modern "blues" songs so completely his own vehicle—

You hurt my feelin's but I won't let on

or when he announces, less elegantly but more forcefully—

Got de blues but too damn mean to cry

his complaint assumes larger proportions than a personal attitude. He is voicing in his limited and untutored way a wholesale race reaction to oppressive conditions. The racial stand of bearing and forbearing, with the silent determination to overcome, is no less clearly expressed by him than by those who put their trust in modern princes, in religion, and the arts.

Negroes whom distressing conditions and daily disillusioning experiences have made extremely bitter are often heard to say, with more than a surface significance and with no reservations—"A white man is a white man every time." To those of us who harbor a belief in the divine fatherhood and human brotherhood such a doctrine is disturbing. The same thought, less poignant and apt to be overlooked in its comic setting, is in the Southern Negro's song

Well, it makes no dif'unce how you make out your time,
White man sho' bring nigger out behin'.
If you work all the week, and work all the time,
White man sho' to bring nigger out behin'.

The singer is aware of conditions against which he cannot effectually protest, but finds satisfaction in showing there is no wool over his eyes.

That the section devoted to the religious songs of the Negro is more extensive than any is not to be wondered at when one considers that religious exuberance always has been and still is the dominant characteristic of Negro life. A plausible reason for this may be advanced. It is to be doubted that the African ancestors of the American Negro worshipped their pagan deities with the same zest and credulous dependence that the transplanted Negro bestowed upon the Christ whom he so completely took over to himself. Man, whatever his pigmentation, seems scarcely ever as religious in prosperity as in adversity. So the southern Negro, once having adopted the Nazarene, keeps him and his commandments to the letter, since emancipation for him has been really no more than a change in nomenclature. The northern Negro is, in general, less religious for the obverse reason.

This observation is by no means to be taken as critically destructive. Whatever emotional attraction the Negro has lies in his religious intensity, which keeps him from becoming apathetic under the enervating influences of too intense a civilization. Moreover, the Negro's finest esthetic and artistic properties seem to spring from this fountainhead. The young Negro writers of today owe much of their heritage of color and sound, of dramatic sensitivity, and rich imagination to these very properties in the Southern Negro's sacred songs. If the spiritual fire of the shoutin' Methodists and Baptists, to which two sects most Negroes both North and South belong, can evoke such a vivid picture of conversion as:

My feet got wet in de midnight dew,
An' de mornin' star was a witness too,

or so subtle an innuendo as:

You may talk about me just as you please:
I'll talk about you when I git on my knees,

a safe conjecture would be that Jean Toomer's color and dash, the severity of Claude McKay's denunciations, the white heat of Walter White's intense novel, and surely much of Langston Hughes' abandoned fervor, hearken back to this enthusiasm. And modern jazz, with its verve and high pulse beat, is Negro religion turned into another channel.

Of course, it is an extreme gesture that the Negro makes when he sings (probably with a bulging cheek):

Give me Jesus,
Give me Jesus,
You may hab' all dis worl'.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Are Fathers and Mothers Parents?
Are Children Really Human Beings?
Is Adolescence An Unmixed Evil?
Why not Educate for Happy and Effective Living?

These are some of the questions that will be discussed at a unique educational conference to be held at the Hotel Waldorf, New York City, Oct. 26-28, under the auspices of the Child Study Association of America, Inc. Fathers, mothers, teachers and children will come into their own at this meeting, it is hoped. The child's difficult adjustments, and the parent's wonderful opportunities, will be canvassed. Dr. Bernard Glueck, Miriam Van Waters, Dean J. E. Russell of Teachers' College, New York, Helen T. Woolley, Dr. Beatrice Hinkle, Julia Lathrop, Prof. William H. Kilpatrick and Dorothy Canfield Fisher will be among the speakers. The public is invited to attend.

For further information about the conference, and a ten-day Institute to follow (Oct. 29-Nov. 7), write to

The Child Study Association of America, Inc.
(formerly Federation for Child Study)
54 W. 74th St., New York City

25th Birthday Party Ho! Everybody!

The American Journal of Nursing invites you to help celebrate this occasion.

There are many good friends who meet the Journal more or less frequently but not frequently enough to know it intimately.

This idea of having a birthday celebration will get us all together mentally and each of us will profit by the association.

Come light a candle for our birthday cake by sending in a subscription to the Journal—either your own or one of your nurse friends.

Next month your candle will be lighted on the cake which will be shown in our pages.

To you and to each new subscriber will be given, each month during the year, a wedge of the cake in the form of helpful material—good digestible eating for all nurses.

USE THIS CONGRATULATION BLANK

Name .....
Address .....
To AMERICAN JOURNAL OF NURSING
19 West Main St., Rochester, N. Y.
$3 a year; Canadian and Foreign, $3.50; with The Survey, $5.50.

He is not really unaware of the powers of the great god Mammon. These sacred songs moreover show him in his most imaginative moods. To quote Odum and Johnson:

> The Negro's fancies of the "Heaven's bright home" are not exceeded by the world's fairy tales. There are silver and golden slippers; there are crowns of stars and jewels and belts of gold. There are robes of spotless white and wings all be-jeweled with heavenly gems. Beyond the jasper seas he will outshine the sun; the golden streets and the fruit of the tree of life are far superior to any golden apples or silver pears of a Mother Goose.

And he is no less vivid in his portrayals of a hell so wide that it has no sides, so deep that it has no bottom. These songs, without a doubt, contain the richest and least artificial poetry of the race.

The Negro's native fund of good humor and wit is well appreciated, as is attested by the use to which it is put by modern black-face comedians. This characteristic appears in abundance in the Negro's songs both secular and religious. He can shout while singing:

> Some go ter meetin' to sing and shout;
> Fore six months dey's all turned out,

revelling as much in this bit of self-reflection as in the most of spirituals. So spontaneous are his songs that the tune alone seems to matter; I have seen the divine fire descend upon him while he made the following irreligious confession to a highly religious score:

> I can drink as much as a calf,
> I can drink three bowls and a half.

Mr. Odum and Mr. Johnson find that there are more vulgar songs among the southern low type Negro than among other people. If this be true, a layman's apology for it, or explanation, may be suggested in the fact that people under severe strain often find relaxation in a good round of cussin'—not necessary, but apparently natural. And barring the Israelite, with whom he so often identifies himself in his songs, the Negro surely bears the palm of ill-treatment.

The fear has been expressed that the Negro spirituals are passing deathwards. Such an apprehension need give little concern. The Negro considers these songs his most precious gift to the American artistic field, and if he frowns upon them at all, it is when they are too elaborately tricked out in an artificiality that robs them of their sturdy simplicity. These songs interpret the Negro's life with the accuracy of an index-finger, and not even the most violent alterations of superior art or jazz shall completely subdue them.

COUNTÉE CULLEN

THE NEGRO AND HIS SONGS, *by Howard W. Odum and Guy B. Johnson. The University of North Carolina Press. 306 pp. Price $3.00 postpaid of The Survey.*

A Red Reviewer

Upton Sinclair is our leading exponent of the art of literature used for hastening social revolution. He is also, according to the report that comes out of Russia, the American author whose works are most widely read in that country. Here are his views on what Leon Trotsky thinks of modern literature.—L. W.

WHILE reading this book of Leon Trotsky's on literature and revolution I have been haunted by a distressing idea. I have been imagining one of the members of our august cabinet in Washington writing a general survey of present-day poetry, drama, and fiction. I imagined it

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

originating from our own secretary of the navy or from our own secretary of war—because, you see, Trotsky has been Minister of War in Soviet Russia, and has had the job of organizing the Red Army and repelling invasion on some twenty-six fronts.

I have been given to understand that it is the custom of Russian statesmen to hold their most important conferences from two o'clock in the morning on. And it now appears to have been the custom of Comrade Trotsky, retiring to his couch at five or six in the morning, not to fall asleep, but instead to read the latest volume of counter-revolutionary fiction by Merezhkowsky or a hot-off-the-griddle book of futurist verse by Khlebnikov or Kruchenikh! And now Trotsky has made a book out of his reviews and essays on literature and art; and it has been translated and published, a volume of some eighty thousand words.

He deals with perhaps a hundred writers, and of these I have read three; Merezhkowsky, whose trilogy came to us in the old days before the war; Alexei Tolstoi, whose novel of the war, The Road to Calvary, has been translated; and Blok, whose poem The Twelve has been translated. Also I have heard of two or three others, including the poet Essenin, who came to Paris and Berlin and got drunk and threw the crockery at the waiters. You can imagine how difficult was the task of a literary critic who had to interest me in his opinions of a host of writers about whom I knew no more than this. I am pleased to be able to testify that Trotsky has achieved the feat without the slightest difficulty. I read every word of his book, and you will do the same if you give yourself the chance. For this minister of war happens to be a master of the art of controversy.

Trotsky has a definite point of view. It is of course the point of view of the proletarian revolution, the dictatorship of those who after many decades of exile and torture have now come into power. The literary world did not welcome the advent of the Bolsheviks, and Trotsky explains their point of view toward this and other revolutions.

The gentlemen esthetes, romantics, elementals, mystics and agile critics would have accepted without difficulty a revolution in which the masses showed enthusiasm and self-sacrifice, but no political calculation. They would have canonized such a revolution according to a well-established romantic ritual. A vanquished workers' revolution would have found a magnanimous esthetic recognition on the part of that art that would have come in the train of the victor. A very comforting perspective, indeed. But we prefer a victorious revolution, though deprived of artistic recognition by that art which is now in the camp of the vanquished.

Trotsky is fighting to save his revolution, and he guards it from every kind of mysticism and every kind of reaction, even from those kinds which pose as being new. He defends it from the labors of the naturalists, who claim to be following truth because they portray certain facts about man. It is possible to look at men from above, or from all around, or from underneath, and Trotsky indicts those writers who look at man exclusively from underneath. He indicts the young Bohemians, who think there is something romantic and revolutionary about dissipation. He denounces those poets who go back to the peasant and his bigotry. This is called "nationalism"; but Trotsky declares that new things are just as national as old things; he satirizes the view that "only the excrements of history are national."

The barbarian Peter [he says] was more national than the whole bearded and over-decorated past which opposed him. The Decembrists were more national than the official state-

Extra help! *Extra* cleanliness! *Extra* saving in washing clothes with Fels-Naptha Soap! *Naptha*—the great dirt-loosener—is the "*extra*" that works with the splendid soap, to make clothes safely clean!

Your dealer has Fels-Naptha—or will get it for you

"MODERN HOME EQUIPMENT"

Our new booklet is a carefully selected list of the practical equipment needed in an average-sized home. It is invaluable, alike to new and to experienced housekeepers—already in its fourth edition. It considers in turn the kitchen, pantry, dining room, general cleaning equipment and the laundry, and gives the price of each article mentioned.

Ask for Booklet S—it will be sent postpaid.

LEWIS & CONGER

45th Street and Sixth Avenue, New York City

Hospitals and Institutions

in layout and plans should give expression to the latest medical and social practice.

Advice on plans and operating problems made available through

HOSPITAL AND INSTITUTIONAL BUREAU OF CONSULTATION

HENRY C. WRIGHT, Director

289 Fourth Avenue, New York City

SUBSCRIBE HERE

The Survey—Twice a Month—$5.00
(including the Graphic)
Survey Graphic—Monthly—$3.00

Indicate the one you want, fill in the blank below and mail with your check (or money order) to

Survey Associates, Inc.
112 East 19th St., New York

Name .....
Address .....

(*In answering advertisements please mention* THE SURVEY. *It helps us, it identifies you.*)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ready September 1st

Social Pathology

By

STUART A. QUEEN,

Professor of Sociology, and

DELBERT M. MANN,

Assistant Professor of Sociology, University of Kansas.

714 *pages, 8vo.* $3.50

Merely to glance through the table of contents of this book will show its far-reaching character. It is at once recent and comprehensive—a careful survey of concrete human problems in the light of modern sociology.

Part I deals with family disorganization: widowhood, divorce, desertion, non-support, the homeless man of "down and out" type, old age, neglected children, the girl "unadjusted" to society, such as the prostitute, and unmarried mother. Part II considers economic disorganization. It treats particularly of wages and standards of living, irregular work, child labor, fatigue and industrial accidents. Part III takes up health problems in relation to personal demoralization and group disorganization. It discusses housing, sickness (especially heart disease and tuberculosis), the crippled and disabled, blindness, mental and nervous troubles, drug addicts, and inebriates. The concluding chapter presents a program and theory of social reorganization and the remaking of personality.

The general plan followed is a summary of typical cases under each head, making vivid and concrete what would otherwise be mere theory or statistics. This is followed by a consideration of casual relationships and methods of social treatment. The book is unique in viewpoint and of high value not only to college classes but also to intelligent social workers. It is remedial and constructive, and alive to problems which press for solution.

THOMAS Y. CROWELL COMPANY

393 Fourth Ave. **New York**

hood of Nicholas the First with its serfdom, its bureaucratic ikons and its state coaches. Bolshevism is more national than the monarchist and other émigrés, and Budenny is more national than Wrangel, whatever the ideologists, mystics and poets of national excrements may say.

But if you think that Trotsky's purpose in this book is the narrow one of damning all non-Bolshevik writers and praising all those in his own camp, you will have a mighty surprise prepared for you. It is true that he does not find many virtues in the literary exiles. He even commits the dreadful impropriety of speaking patronizingly concerning the Moscow Art Theatre: "Now they disclose to the blasé European and to the all-paying American how beautiful was the cherry orchard of old feudal Russia, and how subtle and languid were its theatres." But you will be surprised to note how sternly he deals with the pretending writers of the new state, and how very cautious is his attitude toward experiments, "futurism" and "symbolism" and "formalism," and the rest of the new cults. In the first place, he astonishes us by explaining that there very probably will not be a "proletarian art"; the conditions of the proletarian dictatorship are not favorable to art. "Life in Revolution is camp life. Personal life, institutions, methods, ideas, sentiments, everything is unusual, temporary, transitional, recognizing its temporariness and expressing this everywhere, even in name."

We cannot expect a true art of the revolution until the proletarian dictatorship has been merged into the new Socialist commonwealth, and then it will not be a class art, but an art of all humanity. And, incredible as it may seem, the first task of the young proletarian writers is to master the old culture! More incredible yet, the first things they need are such old virtues as hard work and self-control! Says Trotsky: "The revolutionary poets of our period are in need of being tempered—and a moral hardening is here more inseparable from an intellectual one than anywhere else."

I could quote if space permitted many passages such as this. Trotsky will have to be careful, or he will find himself being called an old fogy and a back number, a Puritan and a conservative. I, who give him the warning, have had that painful experience more than once in Greenwich Village!

UPTON SINCLAIR

LITERATURE AND REVOLUTION, *by Leon Trotsky. The International Publishers. 256 pp. Price $2.50 postpaid of The Survey.*

In Justice to Arrowsmith

THE Doctor reviewed Arrowsmith for Letters & Life. He found it a bitter and one-sided picture of his profession, painting too blackly its inevitable human faults, and slighting the vast evidence of unselfish devoted service that everyman knows is the proud heritage of the healing art. The book, he said, was brutal and discouraging. With part of this criticism we agree. Sinclair Lewis is a satirist, and in the almost monomaniac pursuit of his case against society he falls into the method of the prosecutor who must secure a conviction at all costs. He becomes intellectually angry and morally vengeful. He is not acting the judge so he omits the evidence on the other side. He rarely sees the virtues of the vices he castigates. Main Street is not all dusty monotony; it has dreams and sometimes irradiates a rough beauty. The sins of Babbitt are sometimes born of a thwarted seeking after the nobler

(*In answering advertisements please mention* THE SURVEY. *It helps us, it identifies you.*)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

life. If this be not true, we reach despair for, after all, most of us are Babbitts, and all of us live on Main Street. What Lewis writes is true, and written with courageous honesty; but it is only part of the truth, two dimensional, of mind and morals. It lacks heart; it needs charity.

But it would be unfair to dismiss Arrowsmith thus. It is a noble sort of book, and Lewis has a great gift for what needs doing in these United States. William Allen White calls it one of the great novels of this new century. And he consoles the doctors by declaring it was an incident of the day's work that Lewis used the medical profession for his satire.

But he might have used the newspaper business or the legal profession, or merchandising as effectively. The doctors need not complain. They are used only because they are typical of all of us. and we need not poke our proud nose in the air at Lewis's handling of the 'docs'. He was using them as specimens of American weakness not as illustrations of their own evils. . . . Here is a beautiful book, a bitter, gentle story, done by a master's hands.

Laying aside disputation, we want to say as literature, as stuff to read (and this is the test for novels) it is a gorgeous story. You follow Arrowsmith through his Odyssey with tense and sympathetic interest. He is a human being and his life is drama. You may ponder on the thesis of the book, but you thrill with the story. It is life—a big canvasful covering half the continent, and fifteen years or more of growth. It is packed with interesting characters each touched off with the true novelist's touch—as Dickens or H. G. Wells do portraits. Pickelbaugh, the health evangel, is a masterwork, ready to frame alongside the great inventor of Tono-Bungay. The old German research scientist is another. And these folks grow and fall and get up and grope as do the rest of us. Here is no adolescent introspection or thinly veiled autobiography, built around two or three people. Here is objective American life done by an artist who uses words as weapons and tools and etching-points. Scene after scene sticks in your mind and the tingle of melodrama stirs you after the great climax where the serum is discovered, and where Arrowsmith battles against the plague in a West Indian island.

We rejoice that Sinclair Lewis is submerging propaganda in story-telling. We pray that next time he will begin with his characters, not his thesis. Main Street was an album; Babbit, a one-man show; Arrowsmith is life—and we're more eager to read Sinclair Lewis's next novel than any other book in the world.

THE EDUCATION OF TWO BOYS
(*Continued from page* 575)

worth trying and mastering, and thus genially entered into. So in social intercourse, he was easy and natural with all sorts and conditions of men, from fore-castle to quarter-deck, from laboratory-boys to students and to professors, from scientific men to artist and poet, and from laborer's firesides to court-functions; and thence back again.

V.

HERE then were some of the justifications of such education which he unconsciously offered to the anxiously critical friends I have mentioned. When at length reassured as to the results in his case (and also for the others I have

THE WILSON HANDBOOKS

Compilations of Representative Arguments on Both Sides of Vital Issues

"These Handbooks are of value to any person who wishes to obtain information on the subjects included."—Outlook.

New Titles

FUNDAMENTALISM vs. MODERNISM. Eldred C. Vanderlaan. $2.40

A source book of the discussion between the "Modernists" and the "Fundamentalists" in the American Protestant churches. Gives both points of view, from all angles, on Creeds, "Inerrancy" of the Bible, Science and Religion, Evolution, Miracles, Virgin birth and the bodily resurrection, Position of the Modernists in the Orthodox Churches, Bibliography.

UNEMPLOYMENT INSURANCE. Allen B. Forsberg. $2.40

A comprehensive discussion of the entire unemployment problem, centering upon the question of compulsory unemployment insurance. There is also a section devoted to voluntary unemployment prevention and relief. Briefs and bibliography.

UNIFORM MARRIAGE AND DIVORCE LAWS. Julia E. Johnsen. $2.40

Gives a summary of the various aspects of marriage and divorce bearing on the question of a uniform Federal law, by means of up-to-date, representative reprints, a selected bibliography and briefs.

CAPITAL PUNISHMENT. Lamar T. Beman. $2.40

A new edition of the Handbook published in 1917. The work has been brought down to date, and limited bibliographies have been included, on Murder in America, Conviction of the Innocent, and the Power of Pardon.

BIRTH CONTROL. Julia E. Johnsen. $2.40

A compilation, setting forth the various proposals for birth control and the arguments for and against. Selected bibliography and briefs. (In press).

PROHIBITION: MODIFICATION OF THE VOLSTEAD LAW. Lamar T. Beman. $2.40

The important literature of the subject has been selected and arranged to show the effects of Prohibition on public health, earning capacity, social and industrial welfare, politics, etc. In addition to the reprints, there are a bibliography and briefs.

CHILD LABOR. Julia E. Johnsen. $2.40

Covers the child labor question from all angles. The briefs and discussions present the arguments for and against the Federal Child Labor Amendment. There is also a selected bibliography.

Ask for list of other titles in the series

THE H. W. WILSON COMPANY
959 University Avenue **New York, N. Y.**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE ESSENTIAL AMERICAN TRADITION

By **Jesse Lee Bennett**

To know what lies back of the phrase "100% Americanism" one should read this collection of significant excerpts from political records since the time of Jefferson to the present day. $3.00

ATOMS AND RAYS

By **Sir Oliver Lodge**

Written not only to present clearly the latest achievements in physical researches for scientists but also to interest all educated persons, whether they have any training in science or not. $3.00

MERE MORTALS

By **C. MacLaurin**

In the light of modern medical science a doctor makes these daring analyses of such figures as Samuel Johnson, Henry VIII, Charles II and his peer among mistresses—Nell Gwynn and other historical characters. $2.50

THE NEGRO AROUND THE WORLD

By **Willard Price**

With graphic power and skillful brevity this little volume gives the dramatic story of the Negro—from his early life in Africa to the significant black belt which now stretches around the world. $.75

George H. Doran Company, Publishers, New York

The Womans Press

600 Lexington Ave. New York City

FUNDS AND FRIENDS

By Tolman Lee $1.50

"I wish every person engaged in raising money for philanthropic enterprises could have this book. I commend the book in all particulars."

Halsted L. Ritter

FOLK SONGS OF POLAND $.75

Reprinted from Folk Songs of Many Peoples
Edited by Florence Hudson Watson

"The glory of Poland is in its music. Civilization may in time do away with the simpler art given but the spirit of these songs will live on—"

from the foreword by Erie P. Kelly

RUSSIAN FOLK SONGS $.75

Reprinted from Folk Songs of Many Peoples

A particularly delightful collection of these typical, timeful Slavic songs. Excellent for use in an evening's entertainment of folk customs.

not mentioned), they then asked: "But how could he find time for so many and varied experiences, all the way from country labors to city accomplishments?" Again the answer was obvious. Simply by cutting out (all but one—tried experimentally) of the usual years of penal servitude, in schools of conventional respectable futility, and thus escaping the verbalistic empaperment upon which we have for so many centuries been specializing, and in too many ways worse now than ever; and instead of all this, by going on learning by living and working, drawing or modelling, playing, singing, and dancing through good days, from childhood onwards; and so from happy (and thus good) boy to joyous youth, yet already effective man—Dionysiac and Apollinian in one.

In more concrete terms, however, this education for the opening future, while having in it the incentive and encouragement of American example with its freer change of occupation than in the old world, was also an endeavor beyond this; since one free from premature thoughts of personal economic interest, and from aims of conventional success, prosperity or position. More clearly still, it expressed that elimination of customary middle-class standards which the after-War is now in so many European countries so sternly effecting. It applied, first of all, to the realities of the skilled laboring existence; and these practically along its main range, to various degrees of attainment, but always to some real attainment; and not infrequently to a developed skill. It omitted entirely the trading, percentaging and profiteering phases, indeed it was protected from all the mentally stimulating, morally paralyzing, conventional contacts with the price-economy, the financial interests and so on, on which the middle classes, and their economists, have so long been making moral shipwreck, now in Europe so widely becoming material also. It was in short a preparation, indeed in no small degree, a beginning, of the education of the truly directive classes; and this not merely through a good many departments of higher education, but in the actual organizing work of life. Both rural and urban directive experiences were thus part of its process; from those of forest, farm and garden to regional planning, from organizing a civic exhibition and explaining it, to something of city-planning itself. So too on sea, and in air in war—up to its pitiable final loss of this young life, like so many more.*

Ours then was a scheme and method of education more distinctly designed and adjusted than is yet customary towards several distinct aims and issues. Its aim was not simply one of individual development, although this was not forgotten. We had indeed traditions like that of my old Perth school, and University of St. Andrews as sharers in the education of "the Admirable Crichton"—that paragon of the renaissance ideal of scholar and gentleman, at home alike in thought or action, and ready at once with book or sword. No, we by no means neglected this individual aim; nor—correspondingly for our own time—the usual specialistic training. Rather he was trained in more sciences and more arts than is usual; but these were linked together in life. There was inspiring this mode of training the definite social enquiry and experimentally treated problem—How far is it possible to give youth a full and true experience of the life and labor of the people, yet also thence

* Victor Branford. *A Citizen Soldier.* (In Papers for the Present.) Le Play House Press, London, 1917.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to prepare the needed leadership, at once efficiently constructive, and fully sympathetic? Not merely the one *or* the other; like capitalism in its traditional practice on one hand, or labor aspirations on the other; or yet philanthropic endeavor between. It is hence—and from kindred cases—submitted, that such lines of education are practicable, and efficient. If so, the times are plainly such that we cannot too soon be organizing them, and far more fully than as yet.

VI.

YET again the almost converse question arose at times—especially from critical friends devoted to the English public school system (now also seriously deteriorative to Scotland and especially devastating Edinburgh), with its simple, combative vigor, for personal and group spirit alike—"Very nice, your boy, so gently educated, by ladies, in great part, and with young ladies largely too: but how will he stand the rough experience of life which he will have to face later?—how will he learn the needful courage?" To this the reply:—Your schools aim at precocifying physical courage, through mere football and the like; and at developing this, with group-spirit and so on, through the "public opinion" of your schools. That is, your young barbarians, with all their physical courage, get it largely at the expense of moral courage; since your boys avowedly fear the opinion of the others, and so grow up standardized, as the young gentlemen we know, unaccustomed and even afraid to think for themselves, much less to take an independent course against current opinion and fashion. Whereas I want the moral courage first. Let this be sheltered, mothered and sistered, for it takes time and encouragement to form character; and rough handling at this stage does mischief, as your schools and their products so commonly show. Moreover, recall from history how the fighting castes of the middle ages, and indeed of the renaissance too, served only when grown youths as squires, but before that, through boyhood they were ladies' pages; and this is the very regime we are deliberately repeating for our boys, however you and your schools fear it, even despise it, for yours. Who then is right? Permit reference to the facts of life and sex, in their actual biology and psychology, matters kept quite outside your curriculum. By that mingling of indifference, neglect and false shame you permit, even provoke, the very sex-evils, and too often even the devilries, which you then feebly deplore; or at most seek to check by athletic over-exertion, often disastrous through later life. Whereas as naturalists, with our flowers blooming, fruiting and seeding before the children, and their pet rabbits, fowls and the rest breeding properly too, we see and teach sex from the lily's purity; that is, naked and not ashamed; so we don't get the sex-morbitities of your schools to trouble over; and thus we don't need these over-strained athletics which are your only remedy or safeguard. Furthermore, the natural history of courage is that it arises and develops normally with sex; for the youth, therefore, it grows with the down upon his lip; and then there is no fear of it. Still in boyhood even, the boat, the sea, the crags, the horse, the camping and travel, are all truer trainings in courage than school fields can provide.

So again, while organizing an education for peace for my boys, free from the sports that kill, and even with increasing substitutes for those that play at killing, I faced the possibilities of war, and far more clearly than did these

The Works of Percy A. Scholes

THIS eminent English critic, writer, and lecturer will visit the United States in October and lecture at the leading musical centers. His books are already well known and are being rapidly introduced into the schools, adopted by Pupils' Reading Circle Boards, and placed in school and home libraries.

The Musical Digest says:

"These Lives of the Great Masters are far and away the best material of the biographical sort for younger readers—say in upper grammar grades and high school."

THE FIRST BOOK OF THE GREAT MUSICIANS. A Course in Appreciation for Young Readers. Third Edition. Library Edition, *Net* $1.70; School Edition, *Net* $1.50.

THE SECOND BOOK OF THE GREAT MUSICIANS: A further Course in Appreciation for Young Readers. Library Edition, *Net* $1.70; School Edition, *Net* $1.50.

THE THIRD BOOK OF THE GREAT MUSICIANS. A further Course in Appreciation for Young Readers. Library Edition, *Net* $1.70; School Edition, *Net* $1.50.

THE COMPLETE BOOK OF THE GREAT MUSICIANS. *Net* $4.20.

"MUSICAL APPRECIATION" IN SCHOOLS. Why—and How? Comprising a brief general discussion of the subject and a Teacher's Companion to *The Book of the Great Musicians*. With an Introduction by Sir HUGH P. ALLEN. Second Edition, *Net* 50c.

THE LISTENER'S GUIDE TO MUSIC. With a Concert-goer's Glossary, and an Introduction by Sir W. HENRY HADOW. Fifth edition. Cloth, *Net* $1.50.

THE BEGINNER'S GUIDE TO HARMONY. Being an attempt at the Simplest Possible Introduction to the Subject, based entirely upon Ear-Training. *Net* 85c.

THE LISTENER'S HISTORY OF MUSIC. A book for any Concert-goer, Pianist, or Gramophonist. Providing also a course of study for adult classes in the appreciation of music. In two volumes, volume I. to Beethoven. *Net* $2.00.

THE FIRST BOOK OF THE GRAMAPHONE RECORD. Giving Advice upon the Selection of Fifty good Records from Byrd to Beethoven, a Listener's description of their Music, and a Glossary of Technical Terms. *Net* $1.20.

CROTCHETS: A Few Short Musical Notes. *Net* $2.50.

THE APPRECIATION OF MUSIC. (Ready shortly.)

OXFORD UNIVERSITY PRESS
American Branch
35 WEST 32ND STREET NEW YORK, N. Y.

(*In answering advertisements please mention* THE SURVEY. *It helps us, it identifies you.*)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Neuroses of the Nations

by C. E. Playne

The nations psychoanalyzed and their psychic disorders, which led to the catastrophe of the War, diagnosed. A powerful, scholarly book, this volume treats especially of pre-war Germany and France. A second volume will deal with the neuroses of England. 8vo. $5.00

The Challenge of Childhood

by Ira S. Wile

This book has already become a standard, invaluable to parents, teachers, physicians and social workers. $3.50

THOMAS SELTZER, 5 West 50th Street, New York

JUST PUBLISHED!

3 BOOKS EMBRACING LABOR'S ACTIVITIES, PERSONALITIES AND PERIODICALS

American Labor

YEAR BOOK—1925
Complete record of labor's activities. Trade unionism, strikes, political action, courts and labor, cooperation, labor in other countries. 477 pages, cloth bound. Price $3.15.

WHO'S WHO
Contains 1,600 life stories of those who have guided the destinies of the labor movement, including 300 Europeans. Price $5.15.

PRESS DIRECTORY
Gives name and address of each labor paper. Invaluable to every publicity worker. Price $1.05.

RAND BOOK STORE
9 EAST FIFTEENTH STREET NEW YORK, N. Y.

TENNESSEE,
Brushy Mountain Prison
AND
The Southern Chain Gang
BY JAMES ROBERTS

Sensational but a remarkable manuscript, writes Prof. Lynch of Teachers College and a noted Educator of Springfield, Mo. Send me twelve more copies, I want to give them to my friends. I have read it many times, writes George W. Brown, of Detroit, noted traveler and big game hunter. The author tells you of many things far from the beaten path. The Brushy Mountain Prison, the Siberia of America, The Turpentine Farms, Lumber Camps, and the Southern Chain gang, are only a part of this interesting book, over 200 pages; bound in board, $1.00; in paper cover, 75 cents. Write your name on the lines below, enclose the price and a copy will be sent you postpaid.

TAYLOR PRINTING & PUBLISHING CO.,
Joplin, Mo.

Enclosed herewith is..... Please send me..... copy of Tenn. Brushy Mountain Prison and the Southern Chain gang. It is understood that you are to refund my money if I am not satisfied.

Name .....

Address .....

Wanted: High class men and women to sell our publications to dealer; salary and expenses to begin. If interested give full information in first letter.

others, with all their militaristic schools. For since awakened in boyhood by the Franco-German War of '70-'71, I had been much in both countries; and have always seen new war coming; and even before this schooling-time the great War, in which we might all have to take part. So even for that, I called their sort of education ridiculously inefficient, (as per Boer War, for choice) with all its boasted "playing-fields of Eton," where Waterloo was not won, save in comparison with class-rooms more futile still. For my young geographers and geotects were not kept between a barrack called a "schoolhouse" and its desert exercise-yard called a "playground"; but preparing to go anywhere and do anything; and to knew where they were, and how to make the best of it.

In summary then, this line of education—essentially in and from and among the nature-occupations—is clearly to be distinguished from mere "vocational training" and "technical instruction," though even these two mechanized endeavors are doubtless a notable advance upon the verbalistic empaperment of the conventionally "classical" schools, and still too prevalent among would-be modern ones. For mere vocationism is but accepting our towns as they are, our social and cultural order (or rather disorder) as it is, with its existing division of labor, and trying to fit young lives into this or that heading of its alphabetical list. Whereas, we are concerned with education proper; and this primarily through opening the elemental range of activity to each young life, which thus grows more effective, more vital indeed, with each increasing and extending span of action on environment. Therein arise the opportunities, there even appear the evolutionary perspectives—of wellnigh each and all the arts, the sciences, the ideals also, of our civilization, past, present and possible. We share its manifold heritage, and continue it. We realize also the burdens of evils which also accompany these heritages, and thus prepare our successors more intelligently to combat and abate them.

Here in truth are vital beginnings of the moral substitutes for war, leading thus towards veritable campaigns of constructive peace; thus far beyond our mere modern "peace," which is too much still but breathing-space, and latent war. By returning to the working world in its healthiest and sanest, and thus most truly useful forms, we escape the long spiritual desolation, and despotism, of the utilitarian political economy, revolving mechanically round the price-system, and towards the statistical intelligence of a cash-register. The modern conflict between the capitalistic and the socialistic schools of thought is thus seen as too much but a quarrel round a money-box, and over the distribution of its contents: while the work opening before each young life appears as a fresh career in the real world outside, which is practically unknown to such mechanists and mammonists,—a world of regions and cities more worthy of their best past, and again advancing towards their bettered future.

I have outlined here the aims and methods of this little home school (indeed here for the first time, at any rate, so fully) because of its definite and purposive experimental endeavors; and this during years when not only Dewey, Stanley Hall, and other educational reformers were busy, but also when Thompson Seton with his "Seton Indians," and Baden Powell with his "Boy Scouts," were in their earlier phases of active initiative. It was thus encouraging

(In answering advertisements please mention THE SURVEY. *It helps us, it identifies you.)*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to find ourselves so much in sympathy with them, and working on parallel lines. Although the experiment was but on the small scale of a single family, and thus naturally came to a close, it opened perspectives more clearly and socially defined than as yet by these larger educational organizations. So, after the War, and in our present breathingspace, I venture to recall them; and now leave them to such consideration as they may win.

WHY SCHOOLING COSTS SO MUCH
(*Continued from page* 560)

school to perform not only the duties of the home, church and forum, but also, by way of prevention, to make unnecessary the functions heretofore exercised by the army and navy, the courts of justice, the penal system, the public health department, the legislature and a score of other agencies, now demonstrating their incompetency to mold spiritual saints from physical savages. Yesterday also schools and colleges were regarded as institutions for children exclusively, but now the new curriculum provides education for all ages, from infancy to senility, through resident attendance, night schools, extension and correspondence courses, summer sessions, and other educational adjuncts. We are taking over into our educational program, not only all the problems of living, but, as our student body, all the people as well.

There is justice in this if not the certainty of wisdom. We are undertaking to operate a democracy, and a democracy demands, *sine qua non,* that all the people shall be qualified in intelligence to run the nation's affairs wisely, justly and economically. Nevertheless, John Hancock, when he writ his name so proudly upon the Declaration, could not have been thinking of the bill of costs which future generations must pay for the privilege of democracy. So we now find ourselves in a predicament with our education similar to that of the God, Thor, who under a wager with the ice giants to drink a huge tankard of mead, found that by a tricky device he was undertaking to drink the ocean dry. Modern education is not merely teaching a few infants the three R's, but is being called upon to prepare for democracy the entire population. Well, Thor accomplished his feat. So may we accomplish ours—or perish.

Thus we reach the final answer to the question: Why do schools cost so much?

Schools cost so much because our people believe in education as the only panacea for all ills to which flesh and spirit are heir; and we are unloading upon the educational expense account the cost of the whole business of civilization necessary for the operation of democracy.

But where is the money to come from? Obviously our present scope of taxation cannot provide the huge sum necessary. Perhaps the light will fall better upon the question if we switch it upon the negative side—*If we don't pay the cost, what will happen*—to life, to liberty, to justice, to the pursuit of happiness, to all projects of making the earth more productive and humanity more useful? If we have doubts that this new educational program, at any cost in dollars, is not a cheap investment to modern civilization, then let us cut out all schooling, for one generation. Is there a second to this motion?

New Books From Beacon Hill

WE present below a selected list of the new books of the early Autumn which we believe to be of special interest to Survey Graphic readers. There are a great many other books that we are publishing this Autumn which should also interest you. These are fully described in our free booklet "New Books from Beacon Hill." Let us send you this booklet together with a copy of "Book Chat from Beacon Hill", a monthly bulletin of gossip about our new publications.

THE PRE-SCHOOL AGE: A Mother's Guide to a Child's Occupation
By Minnie Watson Kamm

Practical suggestions for the training of the small child's senses. The author suggests a large variety of commonplace articles—easily at hand in any household—by which the child's senses are trained and his baby mind led forward by logical steps to ever greater development, while his curiosity and energy are given plenty of opportunity for exercise. A sensible mother with this book will be able to keep her not-yet-ready-for-school child properly employed to their mutual benefit.
(*Ready September* 24) $1.50

THE PRESENT ECONOMIC REVOLUTION IN THE UNITED STATES
By Thomas Nixon Carver

A sane, intelligent and optimistic view of the labor situation in America. Friends of labor will want to read what Professor Carver of Harvard University has to say about laborers becoming capitalists, while friends of capitalism will read with amazement this penetrating analysis of the labor situation.
(*Ready September 1st*) $2.50

THE CONSTITUTION OF THE UNITED STATES: Its Sources and Its Application
By Thomas James Norton

This valuable book briefly but adequately explains, clause by clause, the origin of the leading provisions of the Constitution and Amendments, and then gives their application. For this new edition Mr. Norton has inserted the full text of the Constitution as a whole at the end of the book, as a convenience for ready reference. This, of course, is in addition to the text in the body of the book, printed clause by clause, in large type, with the accompanying explanations. (*Ready September 1st*) $2.00

ROBERT OWEN
By G. D. H. Cole

This volume gives a vivid pen picture of Robert Owen (1771-1858), the great social reformer. Achieving success and great wealth, Owen became a pioneer in ameliorating the conditions of employees and in providing them with education. He became the leader of the great trade union revolt of the eighteen-thirties, and later established a co-operative community in New Harmony, Indiana. (*Ready*) $4.00

A SHORT HISTORY OF SPAIN
By Henry Dwight Sedgwick

A comprehensive single-volume interpretation of the history, art and literature of Spain. Professor Ford, chairman of the Department of Romance languages of Harvard University, considers it the best available book to acquaint students of the language with the cultural background of things Spanish.
(*Ready September* 24) $3.50

MENTAL DISORDER AND THE CRIMINAL LAW:
A Study in Medico-Sociological Jurisprudence
By S. Sheldon Glueck

An important work which interprets the law of insanity for all who have to do with the mentally-disordered offender against the law. Dr. William Healy, Director of the Judge Baker Foundation and author of "The Individual Delinquent", considers this book "a splendid piece of work which might well become the standard reference book on this subject." (*Ready*) $7.00

Order these books from the Survey Associates, or from your bookseller, or from the publishers:

Boston LITTLE, BROWN & CO., ***Publishers***

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Bureau of Educational Experiments

144 West 13th Street

New York City

Announces

MENTAL GROWTH OF CHILDREN—In Relation to the Rate of Growth in Bodily Development. Ages Two to Eleven Years. By Buford J. Johnson, Ph.D. 1925. 157 pp. With many tables and charts. Price $3.50. Postpaid $3.60.

BULLETIN XI A NURSERY SCHOOL EXPERIMENT by Harriet M. Johnson. (Revised) 1925. With new music section by Maude Stewart. Paper. 82 pp. Price 75c. Postpaid 79c.

Reprints: EDUCATIONAL IMPLICATIONS OF THE NURSERY SCHOOL by Harriet M. Johnson. Paper. Price 10c. Postpaid 12c.

In Preparation

GROWTH PATTERNS AND ACTION PATTERNS IN EARLY LIFE by Frederick W. Ellis. *Research Psychologist of the Bureau.*

The Bureau of Educational Experiments expects to issue during the coming year further studies on the growth of children and on the Nursery School.

Publications List sent on request.

PROGRESSIVE EDUCATION

July Issue

THE PHILADELPHIA CONFERENCE OF THE PROGRESSIVE EDUCATION ASSOCIATION

Addresses by outstanding educators on the following topics:
The Problem of the American College.
Individual Instruction and the Social Group.
Progressive Education and the Public Schools.
Reports of delegates from working centers in this country and abroad.

October Issue

THE SOCIAL STUDIES

Accounts of Curriculum Reconstruction in the New Schools.
Report of the Educational Conventions at Edinburgh and Heidelberg.

January Issue

THE NEW CHILD STUDY

A resumé of recent developments in psychology, mental hygiene, nutrition, growth and related fields of child research.

Published by

THE PROGRESSIVE EDUCATION ASSN.

10 Jackson Place **Washington, D. C.**

Subscription including membership in the association $2.00. Single copies 50 cents.

Webster's Unabridged Dictionary, Buckram	**$10.00**
Encyclopedia Britannica, 16 vols, 12th Edition, new, handy volumes	**$65.00**
Book of Knowledge, 20 vols, slightly used sets	**$45.00-$65.00**
Forel, the Sexual Question	**$3.00**
Krafft-Ebing—Psychopathia Sexualis	**$3.00**
Winston's Encyclopedia, latest edition, new	**$25.00**

and hundreds of other bargains.
Write for our lists and catalogues

PROGRESS BOOK EXCHANGE

722 East 181st Street
New York City

THE BLIND ALLEY

(*Continued from page* 566)

gates that lead proudly out of 1-A-10 straight toward a diploma. And for me she had been one of those chosen to drive my Celestial Omnibus out of the Blind Alley.

I offer the latest of Fannie's letters to the one hundred and thirty nine who doubt that the Celestial Omnibus does indeed pass beyond the wall and out into a kingdom that few beside school teachers are privileged to know.

Dearest Miss Nichols.

I received your letter on Friday the 13th. I always regard that day as unlucky but could I have been any luckier than having received a letter from a good dear, beautiful friend?

You say in your letter you are substituting a few days in a school in the country. Well, Miss Nichols, how does it feel to be a school ma'am again? I bet you wouldn't feel happier if you had received a bag of money. I suppose you know that I am craving to be a school teacher. I hope to look forward to that some day but, Miss Nichols, it seems so far away. Although things look black once in a while, I always seem to see a ray of sunshine somewhere. Miss Nichols, I am going to ask your advice. What training school would you advise me to go to? (Of course you know I intend to be a grammar school teacher.) If I am not imposing on you, could you be my adviser and trouble-listener for me? I'm sure I couldn't have anyone better to understand me. . . .

Well, Miss Nichols I am going to close with love and kisses to you.

Your ex-pupil,

Fannie Carrasotti.

It is a warming thought to be held in the over-burdened little minds of any of 1-A-10 now that I have passed from their sight. An alley where I played with them cannot be wholly blind. But to Fannie most of all I owe the faith which prompts me to fling back this challenge to the one hundred and thirty-nine unbelievers who sent in their dispiriting testimony to William J. O'Shea.

NEGRO EDUCATION BIDS FOR PAR

(*Continued from page* 570)

exceptionally curtailed as to be almost non-existent in Negro education is to realize what revolutionizing reform must come about before these schools can hope to attain their full spiritual growth and influence, and function actively in general race development. Under present circumstances and management, few if any of the Negro colleges are in a position to realize these newer demands or even experiment toward catering to these special needs of an increasing body of Negro youth, who cannot be spiritually content with the present regime, however standardized and effective may be the education which it offers. Of course, some of this insistence is only the liberal urge of the youth movement and the common needs of the younger generation, which know no color line and seep over into Negro college life. But when we remember that the present generation of young Negroes is in process of moulting the psychology of dependence and subserviency, and if we stop also to consider that the Negro college student earns his education

(In answering this advertisement please mention THE SURVEY. *It helps you, it identifies you.)*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in far larger proportion than the general college population, the urgency of his requirement for a liberal program and sensitively responsive control becomes apparent. It is something more than a youth problem; there is a racial significance and insistence to these demands.

If they are ignored, reactionary management may drive from the Negro college the constituency which is psychologically most virile and may once again goad reform into revolution. Offered scope and constructive expression in a legitimate field, this spirit of Negro youth is capable under the right native leadership of transforming a half-dozen segregated centers of Negro professional education into radiant centers of Negro culture. As it is, without race control and self-expression the Negro college is more than an anomaly: it is a potential seedbed of unrest. It is the thwarted force that is dangerous. All who fear the truly vitalized Negro college, labelling it a radical menace, will, if they succeed in repressing it, have actually chosen the radicalism of the half-educated charlatan who makes a precarious vocation of revolution and agitation instead of the liberalism of the fully educated and responsible professional man who makes an avocation of social service and reform. The only alternative about the forces of race assertiveness today in America is whether they shall be allowed constructive channels of expression. Certainly education and the Negro college ought, of all agencies, to be able to use them constructively. Indeed without some special motive force, the Negro college cannot hope in the very near future to overcome its particular handicaps.

The safest guarantee of parity in the higher education of the race, finally, is the open and balanced competition of Negro institutions for race patronage with other institutions of higher learning accessible to Negro students. The ratio of the total enrollment of Negro college students in mixed as compared with separate institutions, allowing for a strictly collegiate grade of instruction in the latter, is nearly one to three, and the ratio of degree graduates, according to the careful yearly statistics of the education number of The Crisis, is roughly one to two; that is, for every two degree graduates from standard Negro institutions for the last few years, there has been one from the private and state universities of the country at large. These facts reenforce two important principles. First, the inter-racial contact that is lost at the bottom of the educational ladder is somewhat compensated for at the top. It is of the most vital importance to race relations and the progress of democracy in America that contact be maintained between the representative leaders of the white and black masses. The greatest danger of separate school systems would be the removal of these surfaces of contact, and the detriment would be mutual enough to be national. In the second place, the Negro college has yet to justify itself in the full estimation of the college-going Negro constituency. Even when it does, it will take care only of a fraction of Negro college students, but that its clientele should diminish or that its product should lack a justifying distinctiveness and racial effectiveness would be the only indictment of separate education for which the Negro might in any way hold himself accountable. Developed in modern ways to its full possibilities, however, the Negro college ought to become the prime agency in recruiting from the talented tenth the social leadership which is an urgent need, both racial and national, in the difficult race situation of America.

Smith College School for Social Work

The Smith College School for Social Work operates in two successive summers separated by a period of nine months of intensive field work during which each student gives her full time to some social agency.

In 1925-26, students are attached to the Massachusetts General Hospital; Child Health Clinics, Boston; Boston Psychopathic Hospital; Boston State Hospital; Foxboro State Hospital; Worcester State Hospital; Wrentham School for Feebleminded; Manhattan State Hospital, New York; Essex County Juvenile Clinic, Newark, N. J.; Institute for Juvenile Research, Michael Reese Dispensary, Chicago; Philadelphia, Minneapolis and St. Paul Child Guidance Clinics.

The School emphasizes the application of modern social psychiatry and the psychiatric point of view in preparation for case work in psychopathic hospitals, medical hospitals, child guidance and child habit clinics, schools, Juvenile Courts, and other fields of social work.

A summer course of eight weeks is open to experienced social workers. This course is designed for workers who wish to increase their theoretical knowledge, to study recent developments in the field of social work, and to obtain a fresh point of view in regard to problems of personality and the possibility of individual adjustments through a knowledge of psychiatry and the new psychology.

A six weeks' course is open to teachers and school deans. The course consists of a special seminar conducted by an experienced dean, together with lectures, discussions, and seminars leading to an understanding of problems of personality and behavior.

For information and catalogue address

THE DIRECTOR

College Hall 8, Northampton, Massachusetts

(*In answering advertisements please mention* THE SURVEY. *It helps us, it identifies you.*)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

George Peabody College for Teachers

Department of Nursing Education

The demand for public health nurses is steadily increasing in the South. Nurses who have had special preparation for the field of public health are needed for maternity and infant welfare work, for school nursing and for general community health service.

Courses in organization and administration of public health nursing offered are to students who have had sufficient field experience.

The Fall Quarter opens September 30th.
Scholarships and loans are available.

For information and bulletin address,

The Director
Department of Nursing Education
GEORGE PEABODY COLLEGE FOR TEACHERS
Nashville, Tenn.

YALE UNIVERSITY

School of Nursing

offers a twenty-eight months course in nursing leading to the degree of Bachelor of Nursing for students who present two or more years of approved college work. Intensive graduate courses are offered in pediatrics and the various branches of medical and surgical nursing. The facilities for instruction include the Yale School of Medicine, the Graduate School, the New Haven Hospital, the University Clinic, and the New Haven Visiting Nurse Service.

Full information may be obtained through the Dean, Yale University School of Nursing, 330 Cedar Street, New Haven, Connecticut.

A SCHOOL SOMEWHERE

(*Continued from page* 556)

ONCE upon a time and for a number of years this school used Latin and algebra as the materials upon which its students were to "cut" their intellectual teeth. That was conventional and proper and hopeful, and practically futile. The students got neither Latin nor intelligence out of the process. All they got was a highly inflated feeling that they were being "educated." This does not mean that they were incompetent—beyond other children of their years. It simply means that intelligence is a natural flower, which fails to grow in a soil or a climate that does not provide it with the constituents of growth.

Of course, when the effort was made to change from Latin to soils and from algebra to crops the foundations of the world seemed to break up. There were those who were plunged into grief. Taking away their right to waste their time mumbling unintelligible Latin seemed to them to deny them their status as human beings. So besotted has our (alleged) human mind become with its academic honors, we prefer a bit of unassimilated knowledge to any amount of actual understanding and intelligence. At least we do so before we have had the experience of the latter sort.

So this particular school. It saw its Latin and algebra taken away, and it saw itself condemned, not only to working in the soil and sweating in the crops, but, also, to studying about the soil and figuring about the crops, at school, when there were those who would have much preferred to "escape" into something lightly fanciful or nobly pure and irrelevant. The task of building its own world of fancy and beauty and strength and reality—out of the materials of its daily living—did not, at first, become intelligible. When, however, the community began to understand what was intended, it did not believe that any such thing could be done. And when the plan was actually put into initial operation, the community felt the inertia that might be expected under such conditions: "Why exert yourself to do these things when far more important phases of the same things are already written in the books? Teach us to read, and we'll learn all these things out of books!"

NOW the preliminary and experimental years have gone by; the original inertia has been overcome; and the momentum of accomplishment is in both the school and the community. The three parties to any educational effort are all deeply engrossed in this enterprise, and not one of them would give it up. All are enlisted; all are active; and all are learning. The first party, the children, are learning, of course: they learn as naturally as they grow. They may tell the inquisitive stranger that they learn everything at school. Older and wiser ones than they have made the same mistake. They learn wherever they are, at school or at home, or on the way between the two. Life is learning, and learning is life; and Solomon, himself, would not be able to tell which was primary and which secondary.

The party of the second part, the teachers and the school organization, are learning also. Not only does this community, with its internal problems and its external relationships, constitute a quite wonderful microcosm, repeating

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

most of the realities and uncertainties of the great world, but from all corners of that great world interested individuals and groups are finding their way to the out-of-the-way corner where this school is doing its work. The life of the world is beginning to play through the school: the teachers are presently going to become instructors at large to the inquisitive world.

And the third party, the community, is also taking its full share in this learning. Not a problem arises in any phase of the work, or the play or the morality of the individual or group life, that does not find its way in some form to the center of knowledge, there to be dealt with with such intelligence as the common life may possess—not as scandal, or as obstacle, but as problem—that is, as challenge to the mind. Hence, there is no problem of "adult education" in this community. All the problems of education in the community are part of the one problem: all are learning; some slowly, painfully, with infinite labor and at great cost; others rapidly, gladly, joyfully, with leaps and bounds. And to these there is no limit; to these, in other and higher schools Latin and algebra may come back: Latin to help them to see how another people, in another age, struggled up from primitive life and poverty to strength and power; algebra to help them to see how man, everywhere, has been forwarded by learning how to order his life according to some intelligible and dependable plan.

Let no one be led astray by this description of this educational program: the school and the community herein set forth have not become automatic in their operations. Nor will they ever, at least as long as the present leadership continues. Happily, the teachers now in charge are not intellectualists, and they have no pride of intellect. The earth feels good to them. The song of the furrow, one of the oldest motifs of the race, seems to them a worthy bit of music. Identifying themselves with the work of the community, their own part in that work being the furthering of its more intelligent organization and understanding, they are ready to live their lives as part of the community, and to accept, for their part, whatever destiny the universe holds for the members of such a community. There is no beginning, and there is no end. There are no ups and downs. There are tentative victories and temporary defeats. There are dramatic climaxes and anticlimaxes. There is the glory of the dawn of the day, and there is grateful rest at eventide.

A wayside church opens its doors to all who pass—inviting all who will to enter, and to find, now and again, whatever it is given them to find in churches. And an intelligent community, struggling hopefully and sincerely with the problems of life and time can find much reality in the community aspiration that comes to expression in the meeting-house.

DOES anyone ask: "Where is this extraordinary community? Does it exist, at all? Or is it only a figment of the writer's imagination?" Let me reply: I have been describing a real and actual community, a specific community in an American state. I do not name it here, however, for the reason that we dull humans, as soon as we find out where a great thing is being done, immediately breathe a great sigh of relief, and exclaim: "Oh, yes, they can do such things in that state! But, we—we couldn't do such things in our part of the country—"

And so I let the specific location of the school remain unknown. It is in one place—but—it might be anywhere!

The New School
for Social Research

PURPOSE: To seek an unbiased understanding of the existing order, its genesis, growth and present working, as well as of those exigent circumstances which are working for its revision.

October 5—February 20

MORRIS R. COHEN—Problems of Contemporary Philosophy.
Tuesdays, 8.20—9.50 P. M.

HORACE M. KALLEN—Dominant Ideals of Western Civilization.
Tuesdays, 8.20—9.50 P. M.

EVERETT DEAN MARTIN—Psychological Problems of Social Reconstruction.
Mondays, 8.20—9.50 P. M.

FRANKWOOD E. WILLIAMS—Mental Hygiene.
Mondays, 8.20—9.50 P. M.

BERNARD GLUECK—Conduct and Its Disorders.
Mondays, 5.20—6.50 P. M.

ARTHUR F. PAYNE—Technique of Vocational Guidance.
Fridays, 5.20—6.50 P. M.

WILLIAM I. THOMAS—Psychological Foundations of Behavior.
Thursdays, 8.20—9.50 P. M.

A. A. GOLDENWEISER—Neo-Evolutionism: A Theory of Social Change.
Wednesdays, 8.20—9.50 P. M.

ALFRED J. LOTKA—The Statistical Study of Social Phenomena.
Fridays, 8.20—9.50 P. M.

FREDERICK R. MACAULAY—The Forecasting of Business and Investment Conditions.
Thursdays, 8.20—9.50 P. M.

BENJAMIN M. ANDERSON, JR.—Money and Banking.
Mondays, 8.20—9.50 P. M.

LEO WOLMAN—The Labor Movement in the National Life.
Mondays, 8.20—9.50 P. M.

LEONORA O'REILLY—Problems and Progress of Labor.
Wednesdays, 8.20—9.50 P. M.

H. W. L. DANA—Contemporary Literature, 1900-1925.
Fridays, 8.20—9.50 P. M.

STARK YOUNG—The Theatrical Season, 1925-26.
Tuesdays, 5.20—6.50 P. M.

LEWIS MUMFORD—Architecture in American Civilization.
Fridays, 5.20—6.50 P. M.

JOSEPH W. KRUTCH and others—American Writers.
Saturdays, 8.20—9.50 P. M.

Eighteen lectures in each course
Tuition for each course, $20

Write for catalogue to

465 West 23rd Street **New York City**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

School of Social Work
Simmons College
SUMMER INSTITUTES
in
Medical Social Service
Miss Kate McMahon, Director
Psychiatric Social Service
Miss Suzie L. Lyons, Director
Children's Work
Miss Katharine P. Hewins, Director
A Course in Psychiatric Social Work for Family Social Workers
July 8 to August 19

Fall Courses in Children's Work, Family Welfare, Medical Social Service, Psychiatric Social Service, Community Work, Public Service.

Address The Director, 18 Somerset Street, Boston, 14, Massachusetts.

The Johns Hopkins University Courses in Social Economics

Courses offered: History and Development of Social Work, Family Case Work, Child Welfare, Health and Preventable Disease, Social Medicine, Community Problems and Organization, Social Law, Immigrant Peoples, Home Economics, Social Legislation, Delinquency and Probation, Social Statistics, Administration, Publicity and Finance of a Social Organization.

Field work training under professional executives. Psychiatric and General Medical Social Service training given in conjunction with the Social Service Department of the Johns Hopkins Hospital.

College graduates eligible for M.A. degree after completing the two years' course.

For circulars address Miss Theo Jacobs, The Johns Hopkins University, Baltimore, Maryland.

Training School for Public Service
25 Huntington Ave., Boston

Intensive one year course preparing women for lucrative positions in the public service. Good opportunity for advancement. A new field, with a large demand for women.
Send at once for booklet.

Bruno Lasker recommends the
RAYMOND RIORDON SCHOOL FOR BOYS
HIGHLAND, ULSTER COUNTY, NEW YORK
a modern school free from shams.
For information write to B. L., 129 E. 52nd Street, New York or directly to Mr. Riordon.

CORRESPONDENCE SCHOOLS

Home Study of the Bible
10,000 MEN AND WOMEN from all walks of life now studying the Bible under competent guidance. 16 COURSES available. New course, "JESUS' WAY OF LIVING." Modern Bible study broadens vision—deepens wisdom. Begin now. Descriptive literature free. ALL COURSES, 75c each. 5 or more to one address 60c each.
The American Institute of Sacred Literature
The University of Chicago Dept. 350, Chicago, Ill.

Study AT Home
Become More Efficient
Courses in *Mathematics, Chemistry, Psychology, Education, Business* and 40 other subjects command either High School or College credit. Start any time.
The University of Chicago
19 Ellis Hall CHICAGO, ILL.

THE COMMUNITY CASE RECORD
(*Continued from page* 579)

facilities that are available. This experiment is understood to be for a two-year period, after which the board of directors of the Improvement Association has been promised that the village will consider taking over the entire expense for the leisure-time program.

Miss Putnam has employed a family case worker and is now able to devote much more of her own time than was formerly possible to the community phases of her work. Henderson's change of attitude toward the work of the Improvement Association is already indicated by the request of a newly formed business men's club to be permitted to pay for all the milk which Miss Putnam gives to the families of under-nourished children. Another business men's club is consulting with Miss Putnam and the boys' worker regarding the possibilities of equipping the village recreation field.

In past years Henderson itself subscribed almost nothing to the budget of the association, feeling that as it had been started by Hopkins it should be supported by that town. This year Miss Putnam expects considerable support from the village of Henderson in the annual drive for the budget of the association. Perhaps it should be added that Father Mardonio has dropped entirely his propaganda against the Improvement Association, and both he and Father O'Neil have accepted membership on its committees.

Miss Putnam writes that the board has finally decided to sell the old farmhouse which they have been using as a community house for the past fifteen years. There has been some opposition from a few of the ladies in Hopkins who have felt that the house has really symbolized the association: but with the closing of the day nursery and the transfer of the recreation activities, the board has decided that the case work, nursing services, and clinics can be maintained in smaller offices more centrally located.

HERE we have given two snap-shots of social work in a small town—the kind of thing that one might well hear at conferences or read in the annual report of a social agency. The story as told touches the high spots of successful results, but has practically nothing to say of method. Striking enough as a piece of superficial observation, it gives no hint of the intimate details of organization, the recognition of need, the development of plans, the slow wearing away of resistances, the skillful bits of constructive effort, all of which must have had a part in the process. Miss Putnam's story of accomplishment might well be suggestive to a social worker working in a similar situation, but there is no suggestion here of the technic she used in accomplishing her results.

What is needed for an understanding of community organization in the social work field is not a series of snap-shots of situations but a motion picture of the development of an organization. In such a picture, the way in which the worker decides what results she wants to accomplish, the various steps she takes in order to accomplish her results, the errors she makes as well as the successes she has, should all be so described that a student can clearly see her method. This motion picture of the development of a social agency might be called a community case record in the social work field.

Why did Miss Putnam decide a new board was necessary? The adoption of a constitution was a matter which had disrupted the board for years; how was it accomplished? The wealthiest woman on the board felt that change was occurring too rapidly and resigned, and Miss Putnam made little effort to prevent this apparently unfortunate occurrence. Miss Putnam tried to have Father O'Neil placed on the new board and failed. The inevitable question of the relation between

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Union Theological Seminary

Broadway at 120th St. New York City

An Interdenominational School of Theology for College Graduates

FACILITIES for Theological Research and Professional Training.

PREPARES for the Ministry and other Forms of Religious Leadership.

OFFERS unusual opportunities to Advanced Students for Research in the Bible, and the History and Philosophy of Religion.

GIVES Specialized Training for the City and Country Pastorate, Association Secretaryship, Religious Education, Foreign Service and Academic Teaching.

OFFERS Degrees in Theology and in cooperation with Columbia University, the higher Degrees in the History and Philosophy of Religion and in Education.

Ninetieth Academic Year begins Sept. 23, 1925

For catalogue and information address:

The Rev. Charles R. Gillett, D.D., Dean of Students
3041 Broadway, New York City

The Capstone of Negro Education

HOWARD UNIVERSITY

WASHINGTON, D. C.

Founded by General O. O. HOWARD

J. Stanley Durkee, A.M., Ph.D., D.D., President
Emmett J. Scott, A.M., LL.D., Secretary-Treasurer

PURPOSE

To provide the Twelve Million Colored People of the United States with College-trained and Professional leaders through its courses in the Arts, the Sciences, in Education, Public Health and Hygiene, Music, Engineering, Medicine, Dentistry, Pharmacy, Religion and Law.

Students may enter for Collegiate Work at the beginning of any Quarter.

REGISTRATION

Autumn Quarter.....September 29, 30, 1925
Winter Quarter.....January 2, 1926
Spring Quarter.....March 20, 1926
Summer Quarter.....June 21, 1926

For Catalog and Information, Write

F. D. WILKINSON, Registrar

Howard University Washington, D. C.

The Training School for Jewish Social Work offers a fifteen months course of graduate study in Jewish Family Case Work, Jewish Child Care, Jewish Community Centers, Jewish Federations and Jewish Health Centers.

For further information, address the Director,

The Training School for Jewish Social Work

(Initiated by the National Conference of Jewish Social Service)

210 West 91st Street, New York City

WESTERN RESERVE UNIVERSITY

School of Applied Social Sciences

CLEVELAND

Offers exceptional opportunities for graduate professional study and training in social administration.

Family Case Work
Child Welfare
Group Service Work
Public Health Nursing

Write now for Information.

Application for admission must be made in advance.

JAMES ELBERT CUTLER, Ph.D., Dean,
2117 Adelbert Road,
Cleveland, Ohio

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The University of Chicago

The Graduate School of Social Service Administration

A graduate professional school with courses leading to the degrees of A.M. and Ph.D. Special arrangements for undergraduate and unclassified students with adequate experience in social work to complete requirements for the bachelor's degree. Autumn quarter begins October first.

For announcements, apply to Box 55, Faculty Exchange

THE UNIVERSITY OF CHICAGO

THE PENNSYLVANIA SCHOOL OF SOCIAL AND HEALTH WORK

SOCIAL WORK DEPARTMENTS:
One-Year Course for college graduates;
Two-Year Course for non-graduates.

PUBLIC HEALTH NURSING DEPARTMENT:
One-Year Course (Term opens September 8.)
Four-Months' Field Work Unit begins October 1.

Students should submit applications before September 1. Field Work period begins September 21; class work begins October 19.

Address inquiries to The Registrar,
311 South Juniper Street, Philadelphia

National Catholic School of Social Service

Under the Auspices of the

National Council of Catholic Women.

A Standard Resident School of Social Service Affiliated with the Catholic University of America.

Courses offered:

Sociology	Hygiene and Public Health
Ethics	Social Case Work
Psychiatry	Home Economics
Psychology	Hospital Social Service
Economics	Community Organization
Social Legislation	Industrial Relations

The Hospital Social Service Department works in connection with Georgetown University Hospital. Field work in cooperation with Washington Social Agencies.

Address: THE DIRECTOR
NATIONAL CATHOLIC SCHOOL OF SOCIAL SERVICE
2400 Nineteenth St., Washington, D. C.

TRAINING IN RECREATION

Five weeks Summer Term at Camp Gray, Saugatuck, Michigan

New Finnish Gymnastics for women, athletics, swimming dramatics, games, folk dancing, and other courses.

Write for Catalog

Recreation Training School of Chicago
800 South Halsted Street (Hull-House)

The Walden School

BOYS and GIRLS

In this modern school children create for themselves a varied and colorful world and develop knowledge and initiative through their own eager interest.

Write for Booklet

34 West 68th Street, New York

the two nurses and an executive who was not a nurse was a vexing one. Turning the recreation work over to a town board before a successful demonstration had been made was condemned by some. Others felt that if the day nursery were to be given up a kindergarten should be started. The cooperation of Father Mardonio was secured only through considerable effort; the development of real interest in Henderson in what had been considered the toy of the idle ladies of Hopkins was a difficult matter. These and many other similar problems must be described in considerable detail before the student can picture the situation to an extent necessary to understand why a step was taken and how a result was accomplished; and such a description is a community case record.

THE teaching of community organization can be approached from several angles. A mechanistic attitude would stress the mechanical details of political, religious, and social organization, the historical aspects of their development, the relation of the form of organization to the purpose to be accomplished, and the details of modern experiments in this field. Still another approach, somewhat closer to the field of social work, might be a study of various community needs, utilizing the rich material of the many community surveys which have been made in different fields, supplemented by a study of the social organizations which exist for the purpose of helping communities solve these various needs. A third method of handling the subject is one which seems of more value to the social worker going into the field as an employe of a social agency. This is the one suggested in the case of Henderson. It requires that the student be presented with a series of detailed studies of what social workers have done in actual situations, in organizing new agencies, in reorganizing old agencies, or in expanding the program of existing agencies. Critical analyses and discussion of such community case records, supplemented by actual experience in the field, ought to give a student a grasp of whatever technic has been developed.

To what extent do social workers need this training? Practically every social worker has a board of directors or committees to deal with, and boards of directors and committees are much the same. Situations similar to the Henderson Improvement Association exist in thousands of organizations. Membership, if it exists at all, may be simply the payment of an annual contribution; "directors" may be socially or economically prominent—or not prominent at all. Meetings may be a farce, and many a secretary finds that she herself is the organization. Few social workers have boards of directors with any understanding of the relationship of board to executive secretary, of leader to expert. At some time most social workers will have the responsibility for organizing or reorganizing a social agency, and many of these questions become acute. The financing of a social agency, unless it is unfortunate enough to have its endowment cover its whole budget, is a problem in the community organization field. Adequate financing presupposes an adequate understanding of the program of the agency. An adequate understanding of the program of an agency presupposes intimate contacts of people with the agency either through service, membership, and the responsibility entailed by membership, or through some other cooperative means. A case worker's problem in connection with a family may be more of a community problem than it is a family problem, and the relationship of the two fields is so close that they may be said to be two sides of the same picture. In neither field can one do his best work without an appreciation of the other field. Practically every training course for social work in the country is therefore giving some stress to the community organization responsibilities of the social worker.

A course in community organization for social workers is not easy to give if it is to be based upon community case records, because of the dearth of material. The teacher of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New York Post-Graduate Medical School and Hospital

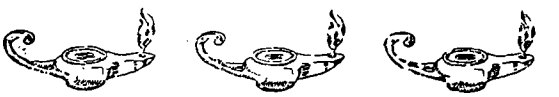
A Course in

Medical Social Service

begins October 1st and March 1st

For particulars write to

THE DEAN, 300 East Twentieth Street
New York City



QUALIFICATION for leadership in social work implies not only a certain amount of training and experience in a specific field but a knowledge of the general principles, methods and technique generally operative in other fields. The six-quarter course affords an opportunity for such general preparation, and at the same time permits a wide range of specialization adapted to the individual's requirements. The Fall Quarter begins October fifth.

The New York School of Social Work
107 East Twenty-Second Street
New York

Congregational Training School
For Women

(Founded in 1909)

5756 DORCHESTER AVENUE, CHICAGO

Offers leadership training of collegiate grade for college women, teachers, high school graduates, as

Church Assistants — Directors of Girls' Work
Directors and Teachers of Religious Education

Women of poise and social vision, efficiently trained, are sought by churches for executive, salaried positions.

The curriculum includes

The technique of modern religious education
Sociology, social problems, community work
Public speaking, dramatics, games, crafts
Church organization, business, office work
Supervised field work in typical churches

One, two and four-year courses of basic study and field work lead to B. R. E. degree or certificate. Short courses for qualified special students.

The School location near the University of Chicago gives advantages of libraries, lectures, selected classes.

Write for details regarding courses, opportunities, and requirements to Miss Margaret Taylor, Dean.

Autumn Quarter opens September 28th.

The

National Training School

of the

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

Graduate, professional study in preparation for the various departments of work in the Young Women's Christian Association and for club work with women and girls in connection with other organizations.

Courses in the School may be taken in combination with graduate study in other institutions in New York City.

Winter Session opens September 23.

NATIONAL TRAINING SCHOOL
Young Women's Christian Associations
135 East 52nd Street New York, N. Y.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

AMERICAN BIRTH CONTROL LEAGUE—President, Margaret Sanger, 104 Fifth Avenue, New York City. Objects: To educate American people in the various aspects of the dangers of uncontrolled procreation; to establish centers where married persons may receive contraceptive advice from duly licensed physicians. Life membership $1.00; Birth Control Review (monthly magazine) $2.00 per year.

AMERICAN CHILD HEALTH ASSOCIATION—370 Seventh Ave., New York. Herbert Hoover, President; Philip Van Ingen, M.D., Secretary; S. J. Crumbine, M.D., General Executive. Objects: Sound promotion of child health, especially in cooperation with the official health and education agencies.

AMERICAN COUNTRY LIFE ASSOCIATION—K. L. Butterfield, president; Henry Israel, executive secretary. Room 1849, Grand Central Terminal Bldg., New York City. Emphasizes the human aspect of country life. Annual membership $5.00 includes "Rural America" (monthly bulletin) and Annual Conference Proceedings.

AMERICAN FEDERATION OF ORGANIZATIONS FOR THE HARD OF HEARING—Promotes the cause of the hard of hearing; assists in forming organizations. Pres., Dr. Gordon Berry; Field Secretary, Miss Betty Wright, 1601 35th St. N.W., Washington, D. C.

AMERICAN HOME ECONOMICS ASSOCIATION—Lita Bane, executive secretary, 617 Mills Bldg., Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics: office of editor, 617 Mills Bldg., Washington, D. C.; of business manager, 1211 Cathedral St., Baltimore, Md.

AMERICAN PEACE SOCIETY—Founded 1828, labors for an international peace of justice. Its official organ is the Advocate of Peace, $2.00 a year. Arthur Deerin Call, secretary and editor, 612-614 Colorado Building, Washington, D. C.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Dr. George A. Soper, managing director; 370 Seventh Ave., New York. To disseminate knowledge concerning symptoms, diagnosis, treatment and prevention. Publication free on request. Annual membership dues, $5.00.

AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To promote a better understanding of the social hygiene movement; to advance sound sex education; to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

CHILD WELFARE COMMITTEE OF AMERICA, Inc.—730 Fifth Avenue, New York. Telephone: Circle 9623. To secure Mothers Allowance laws in states now having no such provisions; to promote desirable amendments to existing Mothers Allowance laws, to harmonize them with the maximum necessary protection of dependent children; to secure proper laws affecting adoption, boarding out and placing out of dependent children; so far as possible to secure home life for normal children in preference to sending them to institutions; to aid in the enforcement of Mothers Pension and kindred laws. States Council of Child Welfare Committee of America comprises representatives of practically every state. Committee publishes digest of laws and educational material on Mothers Pension and kindred topics. Invites requests from responsible public and private organizations for aid in Mothers Pension problems. Sophie Irene Loeb, President; Governor Alfred E. Smith, Honorary Chairman; Margaret Woodrow Wilson, First Vice-President; Edward F. Brown, Executive Secretary.

COUNCIL OF WOMEN FOR HOME MISSIONS—156 Fifth Avenue, New York. Composed of 20 Protestant national women's mission boards. Florence E. Quinlan, Executive Secretary.
- Work among Farm and Cannery Migrants, Summer service for college students, Laura H. Parker, Executive Supervisor.
- Bureau of Reference for Migrating People, follow-up of New Americans, Raymond E. Cole, Executive.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 28 Protestant communions. Rev. C. S. Macfarland and Rev. S. M. Cavert, Gen. Sec'; 105 E. 22d St., N.Y.C.
- Dept. of Research and Education, Rev. F. E. Johnson, Sec'y.
- Commissions: Church and Social Service, Rev. W. M. Tippy, Sec'y; International Justice and Goodwill: Rev. S. L. Gulick, Sec'y; Church and Race Relations: Dr. G. E. Haynes, Sec'y.

HAMPTON INSTITUTE—Trains Negro and Indian youth for community service. Advanced courses: agriculture, builders, business, home-economics, normal. Publishes "Southern Workman" and free material on Negro problems. J. E. Gregg, principal.

INTERNATIONAL MIGRATION SERVICE—To assemble data on international social problems and through work with individual cases to develop methods of international social service. Headquarters, London. Viscountess Gladstone, chairman; Professor Gilbert Murray, treasurer; Ruth Larned, executive. Address all inquiries to American bureau, 1 Madison Avenue, New York City. Director, Mary E. Hurlbutt.

JOINT COMMITTEE ON METHODS OF PREVENTING DELINQUENCY—Graham Romeyn Taylor, executive director, 50 East 42nd Street, New York. To promote the adoption of sound methods in this field, with particular reference to psychiatric clinics, visiting teacher work, and training for these and similar services; to conduct related studies, education and publication; and to interpret the work of the Commonwealth Fund Program for the Prevention of Delinquency.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS—Mrs. Robert E. Speer, president; Miss Mabel Cratty, general secretary, 600 Lexington Avenue, New York City. This organization maintains a staff of executive and traveling secretaries to cover work in the United States in 1,034 local Y. W. C. A.'s on behalf of the industrial, business, student, foreign born, Indian, Colored and younger girls. It has 159 American secretaries at work in 49 centers in the Orient, Latin America and Europe.

NATIONAL CHILD LABOR COMMITTEE—Owen R. Lovejoy, general secretary, 215 Fourth Avenue, New York. Industrial, agricultural investigators. Works for improved laws and administration, children's codes. Studies child labor, health, schools, recreation, dependency, delinquency, etc. Annual membership, $2, $5, $10, $25 and $100 includes monthly publication, "The American Child."

NATIONAL CHILD WELFARE ASSOCIATION, INC. (est. 1912, incorp. 1914), 70 Fifth Ave., N. Y. C. (tel. Chelsea 8774). Promotes as its chief object the building of character in the children of America through the harmonious development of their bodies, minds, and spirits. Its method is, in co-operation with other organizations, to originate and disseminate educational material in the form of posters, books, bulletins, charts, slides, and insignia. Through its "Knighthood of Youth" it provides homes, schools and church schools with a method of character training through actual practice. Officers: Dr. John H. Finley, Pres.; Amos L. Prescott, Treas.; Charles F. Powlison, Gen. Sec'y.

THE NATIONAL COMMITTEE FOR MENTAL HYGIENE, INC.—Dr. William H. Welch, honorary president; Dr. Charles P. Emerson, president; Dr. Frankwood E. Williams, medical director; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, secretary; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, mental and nervous disorders, feeblemindedness, epilepsy, inebriety, delinquency, and other mental problems in human behavior, education, industry, psychiatric social service, etc. "Mental Hygiene," quarterly, $3.00 a year: "Mental Hygiene Bulletin," monthly, $ .50 a year.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, secretary; 130 East 22nd Street, New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

NATIONAL CONFERENCE OF SOCIAL WORK—Gertrude Vaile, president, Denver, Colorado; W. H. Parker, Secretary, 25 East Ninth Street, Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-third annual meeting of the Conference will be held in Cleveland, Ohio, in the Spring of 1926. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars.

NATIONAL COUNCIL OF JEWISH WOMEN—2109 Broadway, New York. Miss Rose Brenner, pres.; Mrs. Estelle M. Sternberger, ex. sec'y. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.
- Department of Immigrant Aid—799 Broadway. Miss Florina Lasker, chairman. For the protection and education of immigrant women and girls.
- Department of Farm and Rural Work—Mrs. Leo H. Hertz, chairman, 5 Columbus Circle, New York City.

THE NATIONAL COUNCIL OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF THE UNITED STATES OF AMERICA—347 Madison Avenue, New York City (Telephone, Vanderbilt 1200). Composed of 344 business and professional men, representing 1,540 Associations in 48 states, Hawaii, and the Canal Zone, and 388 Associations in 32 Foreign Lands. Officers: F. W. Ramsey, Cleveland, O., President; Adrian Lyon, Chairman of the General Board; John R. Mott, New York, General Secretary.

NATIONAL LEAGUE OF GIRLS' CLUBS—Mrs. Fannie M. Pollak, president; Mary L. Ely, Educational Secretary. Non-sectarian and self-governing organization of working women's clubs for recreation and promotion of program in Adult Education. Vacation Camps. 472 West 24th St., New York City.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SURVEY'S DIRECTORY

NATIONAL ORGANIZATION FOR PUBLIC HEALTH NURSING—Member, National Health Council—Anne A. Stevens, R.N., director, 370 Seventh Avenue, New York. For development and standardization of public health nursing. Maintains library and educational service. Official Magazine, "Public Health Nurse."

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president; Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the departments of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publication "The Union Signal" published at Headquarters.

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president; H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration.

PROPORTIONAL REPRESENTATION LEAGUE—To secure representation for all. C. G. Hoag, sec'y, 1417 Locust St., Philadelphia. Membership, $2.00, entitles to quarterly P. R. Review.

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22d St., New York. Departments: Charity Organization, Delinquency and Penology, Industrial Studies, Library, Recreation, Remedial Loans, Social Legislation, Statistics, Surveys and Exhibits. The publications of the Russell Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

WORKERS' EDUCATION BUREAU OF AMERICA—Spencer Miller, Jr., sec'y; 476 West 24th St. A clearing-house for Workers' Education.

SPEAKERS: We assist in preparing special articles, papers, speeches, debates. Expert, scholarly service. AUTHOR'S RESEARCH BUREAU, 500 Fifth Avenue, New York.

Special Issues of

SURVEY GRAPHIC

Harlem, Mecca of the New Negro, 50 cents

Mexico, A Promise, 50 cents

Giant Power, 50 cents

Regional Planning, 30 cents

SURVEY ASSOCIATES, INC.

112 East 19 Street, New York City

(In answering advertisements please mention THE SURVEY. *It helps us, it identifies you.)*

THE COMMUNITY CASE RECORD

(Continued from page 598)

family case work may have difficulty in securing material, but through the C.O.S. movement case records of family treatment have been kept for years. Careful descriptions of the steps by which a group has been aided in meeting its needs are very rare. Partial records exist in some of the national organizations. Stories of what this or that social worker has accomplished in the community field are more common, but most of these descriptions are of the snap-shot variety. Either the social worker is not conscious of the thought processes through which he went, or the results accomplished have erased from the mind the steps he took, the errors he made, the difficulties he met, and the way in which he met them.

Slowly, however, a body of material which can be used for class purposes in community organization courses is here and there being developed. Much of this is in manuscript form, as is true of records in the family field. It is constantly growing old and needing rewriting and supplementing; and research in the communities studied to bring the development up to date is constantly required.

PERHAPS the most satisfactory method of securing the data on which to base the writing of a community case record is the keeping of a diary by the social worker doing the work. Diaries in the social work field are far more difficult to keep than the personal expense account which has caused trouble to many a worker. To be successful a diary must be written at the end of each day and time must be allowed to record some of the mental processes involved in the day's work, as for instance the means by which the cooperation of certain leading persons was secured, and how it happened that these persons were selected for this purpose. This isn't easy to do, and many a social worker may be very successful in his organization work and at the same time an absolute failure so far as his diary is concerned. Seldom is a person able to write about anything but accomplishments and these only in outline form.

Some most interesting situations are unrecorded because there is no social worker who can write the story. In one Southern town of a thousand white and a thousand colored people, the Red Cross initiated a recreation program for the whites, at the request of the citizens, by means of a two weeks' successful demonstration. The field secretary felt that the health problem was the real need in this town, but the white citizens did not recognize it. Two or three of the executive committee were partially converted to this field worker's point of view during the two-weeks' demonstration. After a considerable time, during which a recreation program was being carried on, the chapter requested help in organizing a health program for both races. Someone had been doing some successful preliminary organization work but there was no one present to give a detailed account of what occurred.

Slowly, with the accumulation of community case records by many different people in many different places, social work is going to develop more and more a technic of community work comparable to the technic already existing in work with families. The process will be gradual. The problem is much greater than that of the family case worker. In place of one or at least a few people, large numbers are being dealt with. Results are inevitably much more difficult to attain. A family may show in a short time marked change. The recognition and solution of most community needs is a matter of years. What has happened in Henderson in a year may well take a decade or longer in Gopher Prairie. An analysis of the process in Gopher Prairies and in Hendersons will eventually develop a technic community organization.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CLASSIFIED ADVERTISEMENTS

RATES: Display advertisements, 25 cents per agate line, 14 lines to the inch. Want advertisements, 8 cents per word or initial, including the address or box number, for each insertion, minimum charge, $1.50. Discounts on three or more consecutive insertions. Cash with orders.

Address Advertising Department — **THE SURVEY** — 112 East 19th Street New York City

WORKERS WANTED

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Michigan Ave., Chicago, Illinois.

EXECUTIVE SECRETARY of County Welfare Organization administering public asd private relief, secretary of A. R. C. and probation officer. Salary $1,800. Vacancy Sept. 1st. Montgomery County Welfare League, Red Oak, Iowa.

RESIDENT WORKER to take charge of Play School group in Settlement nursery in New York. Special training and good personal background essential. 5262 SURVEY.

FAMILY CASE WORKER—for Social Welfare League, Reading, Pa. Serves city and Berks Co., combined population 200,000. $1500 to start, leading to case supervisor and assistant secretary.

WANTED: Man field worker, Juvenile Protective Association, 25 East Ninth St., Cincinnati, Ohio. Give age, education, experience, references.

THE HEAD RESIDENT of large Settlement, not in New York, desires about September 1st, the services of a competent secretary. Send detailed application to 5246 SURVEY.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

WANTED: RURAL FIELD WORKER. Young woman able to speak Yiddish; experienced in social service and home economics or nursing. National Council of Jewish Women, 5 Columbus Circle, New York City, Room 512.

WANTED: An experienced woman to take complete charge recreational activities of a neighborhood center in a large middle western city. Salary and particulars given on request of applicants. Address 5253 SURVEY.

AFTER-CARE WORKER and Investigator, experienced, for small Southern Jewish Orphange. Travel. Send references with first letter. 5250 SURVEY.

TEACHERS WANTED

TEACHERS Wanted for colleges and universities. American College Bureau, Chicago Temple, Chicago; 1254 Amsterdam Ave., New York.

WORKERS WANTED

WANTED: An experienced man to act as Superintendent of a farm school for neglected and delinquent boys. One capable of carrying on a constructive work 5249 SURVEY.

EXPERIENCED boys' worker. Evenings for New York Settlement. Address 5276 SURVEY.

CASEWORK SUPERVISOR for hospital social service department. Must be university graduate with casework experience. Send detailed application to 5278 SURVEY.

HOUSEMOTHER wanted to take charge of twenty-five girls. Must be a good housekeeper, able to sew and capable of supervising play. 5268 SURVEY.

ATHLETIC DIRECTOR evenings for New York settlement. Address 5277 SURVEY.

WANTED:—Assistant housemother in cottage for thirty boys. Woman who would be interested in institutional activities, able to sew and capable of supervising play. 5267 SURVEY.

JEWISH DELINQUENCY AGENCY desires qualified worker for adult women. Must speak Yiddish. Apply Miss Beier, 228 East 19th Street.

BOY'S CLUB WORKER, afternoon and evenings, in large Neighborhood House. Non-resident. 5274 SURVEY.

SECRETARY with some recreational training in study home for thirty dependent children (New Hampshire). Must be under thirty. Address Box 5273 SURVEY giving references, experience, and salary expected.

WANTED—Matron of cottage in Institution for boys in country—New Jersey—who understands boys and will give them individual attention. Experience desirable. 5270 SURVEY.

GIRLS CLUB WORKER and Assistant to Headworker in large Settlement House. Non-resident. 5275 SURVEY.

DISTRICT SECRETARY. Family-caring agency. Training and experience required. Social Welfare League, 512 Cutler Building, Rochester, New York.

FOR THE HOME

"Home-Making as a Profession"

Is a 100-pp. ill. handbook—it's FREE. Home study Domestic Science courses, fitting for many well-paid positions or for home-making efficiency

Am. School of Home Economics, 849 E. 58th St., Chicago

SITUATIONS WANTED

SUPERINTENDENT and MATRON of a School for Delinquent Boys, leaving present position, would like to hear of an opening elsewhere, for capable executives. Answer care of 5178 SURVEY.

SOUTHERN LADY with training and four years experience, different lines of social work, open for Field Secretary or other lines. Best references. 5264 SURVEY.

JEWISH WOMAN, 32, specially trained and experienced in public service, organize; direct educational, recreational, industrial activities, edit magazine, desires change. $2500. Available Oct. 1st. 5263 SURVEY.

SUPERINTENDENT open for engagement about November first, wishes position in home for delinquent or dependent children. Satisfactory references. 5261 SURVEY.

ASSISTANT SUPERINTENDENT wishes position in boy's institution. Twelve years experience. 5260 SURVEY.

MEDICAL SOCIAL WORKER: Excellent training and several years experience in medical social work, family welfare and research work. Speak Yiddish. Opportunity for advancement desired. 5243 SURVEY.

TRAINED experienced social worker, linguist, woman, open for position with social agency, clinic, child study, welfare or other organization. 5241 SURVEY.

EXECUTIVE WOMAN seeks position about September 15th, Middle West. Experienced Supervisor Recreational Activities, Community Organization, and Settlement Work. 5251 SURVEY.

YOUNG WOMAN, college trained and well recommended, wishes to connect with settlement or child caring organization; available September fifteenth. 5254 SURVEY.

HOSPITAL Social Service, Institutional, Settlement and Family Case Workers; Club Leaders and Trained Nurses, available for first class positions. Executive Service Corporation, Pershing Square Building, New York City.

EXPERIENCED EXECUTIVE desires position supervising community house or institution. 5244 SURVEY.

POSITION DESIRED by young lady, Canadian, age 22, as companion or governess. Two years at finishing school in Lausanne, Switzerland. Speaks and reads French: artistic; sings and plays piano. Protestant. Best references. Address D. M., P. O. Box 1165, Halifax, Canada.

SUPERINTENDENT with extensive experience in institutional work desires position as Superintendent of Orphanage or Industrial School for boys. Rural community preferred. 5238 SURVEY.

COLLEGE WOMAN, trained nurse and social service worker desires organization work in Industrial plant or Community. West preferred. 5272 SURVEY.

(In answering advertisements please mention THE SURVEY. *It helps us, it identifies you.)*

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SITUATIONS WANTED

YOUNG WOMAN of sound experience in Social and public health work desires executive position preferable West. 5271 SURVEY.

WOMAN wishes position in college or normal. A. M. in sociology. Research in child welfare. Teaching experience in high schools. Best references. 5265 SURVEY.

MEDICAL SOCIAL WORKER: Well trained; excellent experience; competent to fill junior executive position in hospital social service department. 5266 SURVEY.

POSITION as editor or associate, by woman Ph.D.—experienced lecturer and writer. Can change October 1. Employed now. 5242 SURVEY.

YOUNG MAN, Jewish, with many years of executive experience in child care work, desires directorship of Orphanage, Boys' Correctional School or Settlement. Finest of credentials. Available after September 15. 5279 Survey.

WOMAN of education and wide experience desires work involving community organization where there is some outlook for the future. Successful experience in industrial fields and in county health program. 5280 SURVEY.

HOME WANTED

UNUSUAL OPPORTUNITY TO ADOPT BOB, nine, merry disposition, superior intelligence, sterling character, good New England stock. 5269 SURVEY.

CURRENT PAMPHLETS

Fifty cents a line for four insertions, copy to remain unchanged.

COMMUNITY CHESTS

No. 1. THE FINANCIAL FEDERATION MOVEMENT. Community chest history, methods, accomplishments, failures. 96 pages. $.50

No. 2. A MODEL COMMUNITY CHEST CONSTITUTION. 16 pp. $.25.

No. 3. THE COMMUNITY CHEST — WHY, WHAT AND WHEREFORE? 16 pp. $.25.

No. 4. BILLY WELFARE'S TRAVELOGUE. Federation in terms of the next generation. 24 pp. Price 25 cents.

The complete set of four for One Dollar, including postage. Harvey Leebron, Box 73, University of Chicago.

CHILDREN IN NEED OF SPECIAL CARE, by Lucile Eaves. Study of children of broken families, based on records of Boston social agencies. Order from the W. E. & I. U., 264 Boylston Street, Boston, Mass. Price $1.25, postpaid, cloth.

COOKING FOR PROFIT, by Alice Bradley. describes home-study course, which includes catering, tea room, cafeteria and lunch room management. "51 Ways to Make Money" free. Am. School of Home Economics, 5778 Drexel Ave., Chicago

FOR SALE

CENTURY OLD COLONIAL HOME with garden, Flaxhill Road, near South Norwalk express station, for sale or lease with option purchase. One thousand cash, balance seventy monthly. Nine rooms, steam, fireplaces, sleeping porches, baths. Adaptable two families. Write Rachel Anderson, Merced, Calif.

FOR THE HOME

Tea Room Management

In our new home-study course, "COOKING FOR PROFIT." Booklet on request.
Am. School of Home Economics, 849 E. 58th St., Chicago

Advertise Your Wants in The Survey

PERIODICALS

Fifty cents a line for four insertions, copy to remain unchanged.

THE AMERICAN JOURNAL OF NURSING shows the part which trained nurses are taking in the betterment of the world. Put it in your library. $3.00 a year. 19 W. Main St., Rochester, N. Y.

MENTAL HYGIENE: quarterly: $3.00 a year: published by the National Committee for Mental Hygiene, 370 Seventh Avenue, New York.

Better, Cheaper, Quicker

We have complete equipment and an expert staff to do your
Mimeographing
Multigraphing
Addressing
Mailing

If you will investigate you will find that we can do it better, quicker and *cheaper* than you can in your own office.

Let us estimate on your next job

Webster Letter Addressing & Mailing Company
34th Street at 8th Avenue
Longacre 2447

Fifth Avenue Letter Shop, Inc.
40 East 22nd Street
Multigraphing Typewriting | Caledonia 9664-5-6 | Mailing Addressing
Ask The Survey about Us!

SHOES

FOR THE LAME

THE Perfection Extension Shoe for any person with one short limb. Worn with any style of ready-made shoes with perfect ease and comfort. Write for booklet. Henry S. Lotz, Inc., 105 East 28th St., New York City.

WANTED: Copies of the Survey or of Survey Graphic for January 1924.

To Teachers of Sociology, Social Problems Civics and Current Events

MOST teachers are experts in dealing with materials organized into textbooks or laboratory manuals. But there are areas of interest and information which are incapable of being so organized. They must be taken as they come, or not at all. Such an area is that commonly called "current events." Although intensely interesting and important, most teachers find themselves very much at a loss to know just how to deal with this area.

It is easy to say to a class: "Find something interesting and tell about it in class tomorrow," or "Read The Survey for December 15 and tell what you found there that was interesting." But in both cases, your teacherly soul rebels against the smattering quality of the results. You feel you are wasting time and the students often achieve a fine degree of boredom. You want something better.

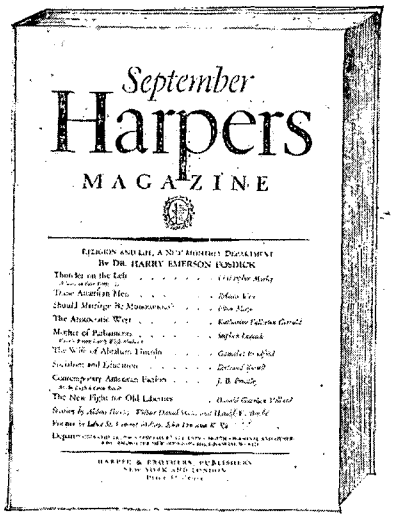
Well, here it is. We have published a handy little pamphlet which gives an analysis of social problems, a program for applying that analysis to classroom work and ways in which The Survey fits into such a program. It shows how The Survey can be used as a dependable current textbook of the world's happenings in the fields of social progress and general welfare.

A copy of the pamphlet will be sent gladly to any teacher who will take the trouble to send us a post card giving his or her name and address, name of the school and the subject taught.

The Survey

112 East 19 Street, New York City

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



A NATIONAL FIGURE STEPS FORWARD - - -

HARPER'S MAGAZINE CELEBRATES ITS 75TH ANNIVERSARY WITH A BRILLIANT NEW PROGRAMME

Two Leading Features

DR. FOSDICK

Beginning in September, Dr. Fosdick creates a monthly department — RELIGION AND LIFE —in Harpers. Not sermons, but the application of religion to every day life.

CHRISTOPHER MORLEY

THUNDER ON THE LEFT, Christopher Morley's new novel, puts its author at the top of contemporary writers. It belongs in no known category. Its imaginative intensity is overwhelming; its beauty is breath-taking; its comedy breaks your heart; it is far ahead of WHERE THE BLUE BEGINS.

WITH the September number comes a new Harper's Magazine. This national institution, which has seen so many changes and has itself changed many times to maintain its position as leader of American thought, has taken another of these important steps. A fundamental one, this time, involving not only a change in physical aspect, but a distinct development in editorial policy.

A vividly arresting cover, a perfect type page, a frontispiece in color, actually more reading matter than before—these are characteristic of the new magazine.

The editorial forecast of the new Harper's promises a magazine of infinite variety, of stimulating and authoritative articles, masterful fiction, provocative and exhilarating approaches to numerous aspects of this extraordinary universe.

In short, the new Harper's Magazine will be the indispensable and sympathetic periodical for the alert minded, clear-eyed reader who wants both entertainment and a broadened point of view, who demands a more than casual knowledge of the baffling and challenging problems of our present-day life.

IN THE SEPTEMBER NUMBER

RELIGION AND LIFE, *by Dr. Harry E. Fosdick*
THUNDER ON THE LEFT, *by Christopher Morley*
THESE AMERICAN MEN, *by Rebecca West*
SHOULD MARRIAGE BE MONOTONOUS?, *by Elton Mayo*
THE ARISTOCRATIC WEST, *by Katharine F. Gerould*
THE WIFE OF ABRAHAM LINCOLN, *by Gamaliel Bradford*
SOCIALISM AND EDUCATION, *by Bertrand Russell*
STORIES: *by Aldous Huxley, Wilbur Daniel Steele, Etc.*
POEMS: *by Edna St. Vincent Millay, Etc.*

SPECIAL ANNIVERSARY OFFER

HARPER'S MAGAZINE, SG
49 East 33rd St., N. Y.

I wish to take advantage of your Anniversary Offer of Harper's Magazine for one year for $3.00, beginning with SEPTEMBER. Please bill me for that amount. (Or, I am enclosing check.)

NAME .....

ADDRESS .....

Harpers MAGAZINE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED